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POETRY.

For the Churchman.

A HOLY HOLY MELODY.

A holy holy melody
Is floating in the sky,
A strain of angel minstrelsy
Comes wafted from on high:
For once, for once, to mortal ear
Such ravishment is given,
On earth, our fallen earth, to hear
The music-notes of heaven!

"Glory to GOD" is echoing round,
The highest seraph bringing
His golden harp to swell the sound
Through azure arches ringing.
"Glory to GOD!" the holy song
From voice and lyre is thrilling,
Archangels bear the notes along,
All heaven with sweetness filling.

A light, a light, a glorious light,
'Tis not the starry train
That showers those rays of radiance bright
On Bethlehem's peaceful plain.
'Tis not the moon's unclouded beams
On Judah's hills are pour'd,
A holier light upon them streams,
The glory of the Lord!

God's glory shining on our earth—
And angel music sung—
Redeemer! 'twas to hail thy birth
Those seraph-anthems rung.
Light of the world! a helpless babe
To wondering shepherds' eyes,
To hail thy birth that glory shone,
Lord of those radiant skies!
Pressed to the virgin mother's heart,
Bright legions greetings bring,
To eye of sense a babe thou art,
To eye of faith a King.
Life, life immortal is thy gift,
Light for the darken'd mind,
Mercy the humble soul to lift
To heaven, where Love is shrined.

O, raise us, LORD! let us commune
With thee while here on earth,
And join the holy angel-tune
That hailed thy wondrous birth.
In sorrow's darkness let the light
Of Hope shine brightly through,
As burst the glory-blaze at night
Upon the shepherds' view.

And when at last the spirit-eye
In thine abode unsealed,
Looks up nor fears the eternal light
To ransomed souls revealed;
When seraph and archangel hymn
Is pealing through the sky,
May we, with all the heavenly host,
Adore thee, LORD, on high.

J. C.

THE SUCCESSION OF PROTESTANT BISHOPS ASSERTED; OR, THE REGULARITY OF THE ORDINATIONS OF THE CHURCH OF ENGLAND JUSTIFIED.

CHAP. I.

Of the validity of the English forms of Ordination.

The first thing Mr. Ward undertakes to prove against our Church, is the invalidity of those forms of ordination which were composed in the days of Edward the VI., and which continued in use until the review of the Common Prayer in the year 1662. For it was thought expedient at that time, to make some alterations in our ordinals; not as if they had been defective before in the essential parts of them, but only to avoid some unreasonable consequences, drawn by the Presbyterians, concerning the sentiments of our Church with respect to the distinction between a bishop and a priest. And therefore, in short, the question now to be discussed is, whether our forms before this alteration, were valid, with respect to the communication of the Episcopal and priestly powers, or no.

But before I enter upon this point, I find myself obliged to clear some difficulties, which this Mr. Ward has raised, relating to the ordination of Archbishop Parker's consecrators. For Mr. Ward, who I find is resolved to dispute every thing, tells us, "That John Scory and Miles Coverdale, two of Parker's consecrators, were not made bishops till after the abolishing of the ancient Catholic form of consecration, and before the new form was devised; so that they they could be consecrated by neither of those forms. For they (as both Mason and Dr. Heylin tell us) were consecrated on the 30th of August, in the year 1551.—Whereas the parliament that abrogated the Catholic ordinal, began November the 4th, 1549, and ended February the 1st, after, which was above a year and a half before their being consecrated. And the parliament which authorized the new Form, did not begin till January the 13th, 1551, which was above four months after their pretended consecration; so that there was then, I say, no form in being, whereby to consecrate them."

But I must beg leave to observe, that our acts of parliament give us a very different account of this matter; and that very act of parliament which Mr. Ward referreth to, if he had given the least heed to the words of it, would easily have cleared this difficulty which he has raised.

The words of the act are these: "That such form and manner of making and consecrating of archbishops, bishops, priests, and deacons, and other ministers of the Church, as by six bishops and six other men learned in God's law, by the King to be appointed and assigned, or by the most number of them, shall be devised for that purpose, and set forth under the great seal, before the first of April next coming shall be lawfully exercised, and none other."

Now this parliament began the 4th of November, 1549, and ended the 1st of February following; and the 1st of April mentioned in this act must be in the year 1550; so that there was a form in being, a year and five months at least before Scory or Coverdale were consecrated bishops; because the parliament confined the commissioners to compose the said form before the 1st of April, which was in the beginning of the year 1550; which form was to be set forth under the great seal, and to be lawfully used, and none other. Besides, the very form itself, which was then published accordingly, is not yet quite out of print, and is a farther confirmation, that it was in use long before the time this author asserts it to be; and Dr. Heylin plainly intimateth the publication of it to be in the year 1550.

The calumny which he casteth upon Queen Elizabeth's thirty-sixth article, upon this true state of the case, plainly appeareth to be truly such. But hear what Dr. Heylin saith upon this whole matter, and he is an author of some credit, even with the Romanists themselves:—"Which book (of Ordination) being finished, was made use of without farther authority (than what the act I just now recited gave it) till the year 1552; at what time being added to the second liturgy, it was approved of and confirmed, as a part thereof, by act of parliament, Ann. 5. Edw. 6. cap. 1. And of this book it is, we find mentioned in the 36th article of Queen Elizabeth's time: in which it is declared, that whosoever were consecrated and ordered according to the rites thereof, should be reputed and adjudged to be lawfully consecrated and rightly ordered. Which declaration of the Church was afterwards made good by act of parliament, in the eighth year of that Queen; in which the said ordinal of the 3d of King Edward the VIth is confirmed and ratified."

I think it is but a poor shift for our author to say, that our book of ordination did not come forth till the year 1552, only because the parliament of that year established King Edward's second liturgy, and joined this ordinal with it then, although it was published almost two years before, as it plainly appears by the most authentic attestations, if such things as public acts of state may be allowed to be so.

If we meet with such uncommon usage as this is, at the very entrance of this book, what may we not expect, of this kind, from such a writer? Surely this is a piece of stubborn opposition, not easily to be reconciled with common honesty.

By this view of the case, it plainly appears that there was an ordinal in force long before Scory and Coverdale were made bishops. The next thing to be considered, is, whether this ordinal, itself, was valid, in order to convey the Episcopal and priestly character? This Mr. Ward denieth; for he seems to give up what he had asserted before, about the time of the coming forth of the ordinal in King Edward's days. His words are these:

"But let those forms be made in King Edward's first year; it matters not, seeing they are invalid and null in themselves, as the reader will see they are, if he considers them. They are these:"

The form of ordering Ministers.

"Receive the Holy Ghost: Whose sins thou dost forgive, they are forgiven; and whose sins thou dost retain, they are retained; and be thou a faithful dispenser of the word of GOD, and of his holy sacraments. In the name of the Father, of the Son, and of the Holy Ghost."

The form of making Bishops.

"Take the Holy Ghost, and remember that thou stir up the grace of GOD, which is in thee, by the imposition of our hands; for GOD has not given us the spirit of fear, but power and soberness."

Now I will not positively affirm, that our author is so insincere, as to endeavor to persuade his reader that these two forms are the whole of our ordinals, by which we confer the priestly and Episcopal functions in our Church; though it must be confessed, that by the arguments which he brings to prove the deficiency of them, he is either not acquainted with their own Roman ordinal, or else he is plainly guilty of such an imposition.

Because this part of the ordinal for priests is more complete and express than the Roman ordinal is, in particular; viz. At the time of the imposition of hands, the words which they use then are these: Receive the HOLY GHOST: whose sins thou dost remit, they are remitted; and whose sins thou dost retain, they are retained. Now we use these words, as well as they, when the bishop lays his hands upon the person to be ordained a priest, as you see by the first form which he has quoted, only with this farther addition: And be thou a faithful dispenser of the word of GOD and of his holy sacraments. In the name of the Father, of the Son, and of the Holy Ghost. Amen.

And here I must appeal to all Christians, papists as well as protestants, to all men of common justice, common honesty, and common sense, whether these last words, which we use extraordinary, do any way diminish from the force of the former, which they themselves use as well as we. I am sure, all men must own, that they are more express and confined, with respect to the office the person is ordained to, than theirs; and consequently if these words bear any signification, they must add to the force of the former, which both use in common.

But why need I trouble my reader with this? for this is not the fault the author finds with our ordinal; it is the defectiveness of it that he blames, though it plainly appears to be more complete than their own, if more express terms can add to the completeness of it; so that we must conclude, that he was either ignorant of their own forms, or else he has condescended so low, as to insinuate, that the form before quoted is the whole which we use at the ordination of a priest.

The arguments he brings for the deficiency of our form, are these:

"But in those protestant forms are not any words that can signify, or imply, the order given. For the word priest, or bishop, is not once named, nor any word equivalent thereunto, whereby to signify or denote the power or grace given by imposition of hands, to be sacerdotal or Episcopal power. For those words, (*receive the Holy Ghost,*) as not being conjoined with other words, to interpret and determine to what office, power, or grace, cannot alone signify or denote the order of priesthood given, because alone they do not express it, and they signify no more than they express."

Now I must observe, in the first place, that if what he sayeth here is of any strength, it must bear harder upon their own form than it doth upon ours; for it evidently appeareth before, that ours is more express than theirs is; and so is our form for the ordination of a bishop, as shall be made to appear hereafter; and therefore it may easily be concluded, that Mr. Ward hath endeavored to impose upon the world the forms aforesaid as the whole of our ordinals, whereas it appeareth, by the ordinals themselves, that we, as well as they, have the word priest in several parts of the ministration. And if he insists upon it, that the word priest ought to be used in that form, which the bishop useth at the time of the imposition of hands, as it plainly appears he doth by his approbation of our forms, with that alteration in king Charles the Second's time, then it is evident as aforesaid, that they labor under the same defect (if it is a defect) as we do, and that in a more eminent manner. But I shall farther prove, that we have the word priest, and the powers of a priest, as strongly expressed in our ordinal, before the last review in the year 1662, as they need to be expressed in any ordinal whatsoever.

In the first place, the archdeacon, or his official in his stead, presents the persons to be ordained priests to the bishop, in these words: "Reverend father in GOD, I present unto you these persons present, to be admitted to the order of priesthood." Now here we find, at the very entrance of this solemn action, the design of it expressed, which is to admit the persons presented to the order of priesthood. Here is one expression of the order designed to be conferred. Again; the bishop himself tells the congregation, in another part of the office, that "these are they whom we propose, GOD willing, to receive this day unto the holy office of priesthood." This is another proper expression of the order, wherein the bishop declareth his intention, when he comes afterwards to lay on his hands, and to say, "Receive the HOLY GHOST," &c. which must plainly refer to what he here declares his purpose to be.

In another part of the office, the bishop useth this prayer: "Almighty GOD, giver of all good things, which by thy Holy Spirit hast appointed divers orders of ministers in the Church, mercifully behold these thy servants, now called to the office of priesthood, and replenish them so with the truth of thy doctrine, and innocency of life, that both by word and good example they may faithfully serve thee in this office, to the glory of thy name, and profit of thy congregation, through the merits of our Saviour JESUS CHRIST, who liveth and reigneth with thee and the Holy Ghost, world without end. Amen."

If there were no other, this single prayer, according to the usage of the primitive Church, with imposition of hands by an officer duly qualified, is sufficient to convey the priestly office. The fourth council of Carthage requires no more than this:

"When a priest is ordained, the bishop shall bless him, laying his hand upon his head; also all the priests that are present laying their hands upon his head, by the bishop's hand."

But our Church is yet more cautious, if caution consists in being more particular; for the bishop proceedeth to demand of the persons to be ordained, whether they be truly called, according to the will of our LORD JESUS CHRIST, and the order of this Church of England, to the ministry of the priesthood?

There are several other questions relating to their diligence in their calling, as priests, which are closed by this short benediction, and which the bishop is to say:

"Almighty GOD, who hath given you this will to do all these things, grant also unto you strength and power to perform the same, that he may accomplish his work which he hath begun in you, until the time shall come, at the latter day, to judge the quick and the dead."

(*To be continued.*)

ORIGIN OF THE AMERICAN METHODISTS.

The Rev. Devereux Jarrat was a most faithful minister of the Church in Virginia under the Provincial government. His autobiography is an interesting work, of which we should be glad to see a republication. The following extract from it conveys historical information as to the schism of the American Methodists—the followers of Asbury rather than Wesley—which ought to be kept fresh in the memory of the Church.

The first Methodist preacher I ever conversed with, or saw, in Virginia, was Mr. Robert Williams, a plain, simple-hearted, pious man. This, I believe, was his general character. He came to my house, in the year 1772, or 1773. He staid with me near a week, and preached several sermons in the parish, most or all of which I heard. I liked his preaching, in the main, very well, and especially the affectionate and animated manner in which his discourses were delivered. I had much conversation with him concerning Mr. Wesley, and the nature and design of Methodism. He informed me, "That the Methodists were true members of the Church of England—that their design was to build up, and not to divide the Church—that the preachers did not assume the office of priests—administered neither the ordinance of baptism, nor the Lord's Supper, but looked to the parish ministers, in all places, for *these*—that they travelled to call sinners to repentance—to join proper subjects in society for mutual edification, and to do all they could for the spiritual improvement of those societies.

Mr. Williams also furnished me with some of their books, and I became acquainted with the minutes of several of their conferences. By these means I was let into their general plan, and that "*He that left the Church, left the Methodists.*" I put a strong mark on *these words.* I felt much attachment to Mr. Williams, and to other preachers who came after him. I received them into my house with great cordiality, and treated them with disinterested benevolence. I hoped good would be done, by their means, not only in preserving the unity of the Church, and keeping her members from rents and divisions, but also, in calling sinners to repentance, and establishing believers.

As I had been accustomed, before this, to collect and meet the people for religious improvement, I could have no objection to religious societies, or any prudential means that seemed to promise the edification of mankind. I therefore concurred in, and encouraged Christian societies, and exhorted such as had been my hearers, in different parts of Carolina and Virginia, to join in society, and admit the assistance of the Methodist preachers, as helpers of their joy and establishment in religion. In some places where I had before travelled and preached, a number of the people had objections against joining what was called a *Methodist society.* They wished rather to continue in a society, which took its denomination from me. For you must know I had drawn up some rules for society, and had begun to put them in practice, in other places besides my own parish. But the principal objection against joining the Methodist society, was the fear of being led thereby to dissent from the Church of England—the thought of which was very abhorrent from their sentiments. I (believing fully that the Methodists were really sincere in their professions of attachment to the Church) took much pains to remove that objection. For this purpose I rode many a mile, and endeavored to quiet the minds of the people, by showing them that the Methodists were members of the Church, and could not be otherwise, because, *all who left the Church, left the Methodists.* My endeavors, in this respect, were successful, and many societies were soon established, and preachers were appointed to take charge of them according to the rules of Methodism. I believe good was done—and the work spread and prospered for some time.

I have been the more circumstantial in this account, because I have been censured by some for giving the countenance I did to the Methodists, and to lay-preachers—persons, as many supposed, inimical to America, and whose professions of attachment to the Church were judged farcical and insincere. But from what I have said, it must appear to the impartial, that my views were disinterested, and that what I did, was done in the simplicity of my heart, to promote the glory of GOD and the salvation of souls. If any of them were disaffected to the American cause, which at that time was depending, they did not let me know it—and if they were insincere in their profession of attachment to the Church, it was more than I could possibly know. So that if I erred in giving them the countenance I did, it was an error founded in charity and good will to mankind. *Humanum est errare* is an old observation, and, perhaps, I have erred in the encouragement I gave to those people—nor dare I say I have not—but they have sufficiently punished me for it, as will appear in the sequel.

In the year 1776, the established Church in Virginia was put down, and all her ministers were deprived of their livings. The consequence of which was, that several parishes, one after another, became vacant of officiating priests, so that the ordinances of baptism and the Lord's supper could not so conveniently be obtained, in some places, as formerly. To remedy this inconvenience, some of the lay-preachers undertook to ordain themselves, and make priests of one another. This, I remember, they called a *step*—but I considered it as a prodigious *stride*—a most unwarrantable usurpation, and a flagrant violation of all order.—This long *step* was taken, I believe, in 1777 or 1778. I previously advised them against the step, but to no purpose; my advice was treated with contempt, the trump of war was blown against me, their old friend and benefactor: and, you may be sure, dirt and filth enough were thrown at me, by those self-created priests and their adherents. Your uncle, Colonel Thomas Bedford, to whom I had been as dear as a parent, drew his pen against me, and laid about him stoutly. But I said nothing, and the good old man was soon ashamed of his unprovoked attack. All this time I kept myself within my old lines, went on in my old track, and got little damage from the discharge of any of them—though I was sorry my old friends should be so furious against me without a cause. But as yet I had no conception that the *spirit,* by which these were actuated, was but a specimen of the same *spirit* which, as I now find, pervades the whole body.

Mr. Asbury was, at that time, cooped up in the small state of Delaware, suspected, with some more of his brethren, of being an enemy to the liberties of America. However, the report of the new-created priesthood reached him, in his retreat, and as he was a wonderful friend of the old Church, seemed to touch him very sensibly. He had also heard the report of some of those deep-throated engines which had been levelled at me, and it appeared that he supposed the fire had been well directed, and I had got no more than my deserts. On these double reports, he wrote me a long letter, in which he informed me, that his mind had been under some very undue or unfavorable impressions respecting me, and, in an enigmatical way, asked, "Is it a time to receive vineyards and olive-yards, and to receive money and garments?" &c. I knew what he meant, but he had received a false report, for, in good truth, I know not that I had, for some time, received as much money as would buy me a shirt, much less vineyards, &c. &c. But I took it as from whence it originated and came, and cared little about the matter. He also expostulated with me concerning the step which had been taken by the preachers, and asked me how I could stand by, and see those children act so extravagantly and foolishly, (or something similar,) and charged me to exert all my powers to reduce them to the Church again, and to their former order. But I was sensible I could do nothing with them.

Some time after this letter was received, Mr. Asbury got liberty, and came down to Virginia, and by his influence and address, reclaimed several of the delinquents, and the step was retracted. Now was I again held in high esteem. No conference was held in this part of Virginia, but I must be at it; and instead of the bitter and rough letters I was wont to receive, during the defection, I had packets sweet and smooth as oil. They had accused me of inconstancy, but now they found that the accusation had been misapplied, and was applicable to themselves, and not to me.

In order to remedy the complaint of the want of ordinances, and to render them steady to the Church, in future, I took some long rides through several circuits, to baptize their children, administer the sacrament, &c. All which I did without fee or reward, and I continued so to do, as long as the Methodists stood to their profession.

I think it was in the spring, in the year 1784, that I was at a conference at Ellis's, in this state. At which conference, Mr. Asbury was still striving to render an attachment to the Church yet more firm and permanent. For this end he had brought with him Mr. Wesley's twelve reasons against a separation from the Church, which are as follow:

REASONS

Against a separation from the Church of England.

"Whether it be lawful or no (which itself may be disputed, being not so clear a point as some may imagine) it is by no means expedient for us to separate from the established Church.

"1. Because it would be a contradiction to the solemn and repeated declarations, which we have made in all manner of ways, in preaching, in print, and in private conversation.

"2. Because (on this as well as many other accounts) it would give huge occasion of offence to those who seek and desire occasion, to all the enemies of GOD and his truth.

"3. Because it would exceedingly prejudice against us many who fear, yea, who love GOD, and thereby hinder their receiving so much, perhaps any, farther benefit from our preaching.

"4. Because it would hinder multitudes of those who neither love nor fear GOD, from hearing us at all, and thereby leave them in the hands of the devil.

"5. Because it would occasion many hundreds, if not some thousands of those who are now united with us, to separate from us; yea, and some of those who have a deep work of grace in their souls.

"6. Because it would be throwing balls of wild-fire among them that are now quiet in the land. We are now sweetly united together in love. We mostly think and speak the same thing. But this would occasion inconceivable strife and contention, between those who left, and those who remained in the Church, as well as between those who left us, and those who remain with us. Nay, and between those very persons who remained, as they were variously inclined one way or the other.

"7. Because, whereas controversy is now asleep, and we in a great measure live peaceably with all men, so that we are strangely at leisure to spend our whole time and strength, in enforcing plain, practical, vital religion, (O! what would many of our forefathers have given to have enjoyed so blessed a calm?) This would utterly banish peace from among us, and that without hope of its return. It would engage me, for one, in a thousand controversies, both in public and private; (for I should be in conscience obliged to give the reasons of my conduct, and to defend those reasons against all opposers) and so take me off from those more useful labors, which might otherwise employ the short remainder of my life.

"8. Because to form the plan of a new Church would require infinite time and care, (which might be far more profitably bestowed,) with much more wisdom and greater depth and extensiveness of thought, than any of us are masters of.

"9. Because from some having barely entertained a distant thought of this, evil fruits have already followed, such as prejudice against the clergy in general; an aptness to believe ill of them; contempt (not without a degree of bitterness) of clergymen as such, and a sharpness of language toward the whole order, utterly unbecoming either gentlemen or Christians.

"10. Because the experiment has been so frequently tried already, and the success has never answered the expectation. GOD has since the reformation raised up from time to time many witnesses of pure religion. If these lived and died (like John Arndt, Robert Bolton, and many others) in the Churches to which they belonged, notwithstanding the wickedness which overflowed both the teachers and people therein; they spread the leaven of true religion far and wide, and were more and more useful, till they went to Paradise. But if upon any provocation or consideration whatever, they separated and founded distinct parties, their influence was more and more confined; they grew less and less useful to others, and generally lost the spirit of religion themselves in the spirit of controversy.

"11. Because we have melancholy instances of this, even now, before our eyes. Many have in our memory left the Church, and formed themselves into distinct bodies. And certainly some of them, from a real persuasion that they should do GOD more service. But have any separated themselves and prospered? Have they been either more holy or more useful than they were before?

"12. Because by such a separation we should not only throw away the peculiar glorying which GOD has given us, that we do and will suffer all things for our brethren's sake, though the more we love them, the less we be loved: but should act in direct contradiction to that very end, for which we believe GOD hath raised us up. The chief design of his providence in sending us out, is, undoubtedly, to quicken our brethren—and the first message of all our preachers is, to the lost sheep of the Church of England. Now would it not be a flat contradiction to this design, to separate from the Church? These things being considered, we cannot apprehend, whether it be lawful in itself or no, that it is lawful for us: were it only on this ground, that it is by no means expedient."

These, no doubt, he read, and commented on. And who would suppose, that, before the close of this same year, he and the whole body of Methodists broke off from the Church, at a single stroke! What mighty magic was able to effect so great a change in one day! It was certainly the greatest change (apparently at least) that ever was known to take place, in so short a time, since the foundation of a Christian Church was laid. They embraced a new faith, and it showed itself by their works, for from that memorable period, old things were done away—their *old mother,* to whom they had avowed so much duty and fidelity, was discarded, and violently opposed. Yea, it seemed as if they would have torn her limb from limb, and deprived her of every *member.* And those, which they could not tear off, shall not escape their resentment. Of consequence I could not escape. I became a principal *butt,* a great eye sore, for to the Church I still clave, and ever intend to cleave, as long as I live.—You may be sure I have been well battered; and others have, in some measure, shared my fate. In good and candid truth, such a spirit has prevailed, and doth yet prevail, to increase and establish that novel institution, that the reputation of no man, however holy and useful he may be, has been too sacred to escape the lashes of malignant tongues.

Who can account for such a conduct among the professors of that religion, which enjoins, to speak evil of no man?—and saith, touch not mine anointed, and do my prophets no harm. I sincerely wish to lay the most charitable construction on their conduct to me and others. It may be, they are misled, and hurried on by false and furious zeal. Surely they do not mean to do such execrable things, knowing them to be so. It may be, that, often hearing their own party, their own modes, rules and principles, so highly applauded, and all others vilified, they have conceived a notion, that when they are venting the most shameful slander against any who are not of their party, they are acting right, and doing no more than they ought to do. I dare say, this may be the case, and I wish it may—as I would willingly excuse them, as much as I can, and retain the best opinion of my fellow-creatures the case will admit of.

But, by this time, you wish to know what crimes they lay to my charge. Why, they have revived the old charge of inconstancy—however, this is so evidently misapplied, that it is not much insisted on—yet it goes down with some classes. But the most potent charge is, that I have an itching palm, and am a great money sweeper. And indeed almost all their charges center in this one. I sweep, it seems, fifteen or twenty pounds for a single sermon, &c. &c. But you know me better, and will believe me, when I tell you, that I have swept so little for all my labors in the Gospel, that, for these thirteen years, I may say, with the apostle, these hands of mine have administered to my necessities, and to those that are with me. In all my travels and preachings before the revolution, I never received a single farthing—nor since, except when I have undertaken to supply a vacant parish statedly, but this has seldom happened: and once I was complimented with about ten dollars in Carolina. Funeral sermons I have generally preached gratis, and marriages have not been very considerable.

But however ill founded those sweeping charges have been, yet the malignant effects of this surprising conduct of my enemies to defame and depreciate my character, preachings and writings, are very apparent. Let aspersions, sly insinuations, and slanderous reports be ever so groundless, yet, when they come from a great number, and are often repeated, as well from the pulpit as in private, they are apt to make undue impressions on vulgar minds, and alienate the affections of the people from the injured person. This is realized in my own case; for I have found the minds of the people, in my own parish, and in other places, so alienated from me, by such means, that my usefulness at present seems to be at an end.

When I now go to places where formerly some hundreds used to attend my sermons, I can scarcely get forty hearers; and, perhaps, the minds of most of those are so stuffed with prejudice, and they hear in such a cautious and captious way, that little good can be expected. I say, they hear in a cautious and captious way—for you must know I am accused of preaching bad doctrine—at least such a thing is insinuated by some, and others are more pointed in contradicting the truths I advance, and have advanced for more than thirty years. But it is truly laughable to hear doctrines established and taught by the greatest divines, for so many centuries, now condemned as execrable, by those, who never studied divinity in their lives, nor ever read any system of theology whatever. Imputed righteousness, is what I particularly refer to.

In my own parish also, I have the mortification to behold those, who were once my near and dear friends, yea, my children in the Gospel, fall off from me, and join with my most notorious enemies. Instead of crowded churches, as formerly, my hearers seldom exceed, on Sundays, one hundred and fifty, and, for the most part, hardly half that number. The communicants have decreased ten-fold. Love and harmony are gone—so that I have little satisfaction at communion seasons. In a word, there appears such a degree of shyness, coldness and disaffection among the people, and they look so strange at me, that I can take no satisfaction in the company of any, except a few of the old standards. In this uncomfortable situation, I often call to mind better days, and with great sensibility repeat those lines in the 42d Psalm:

'Tis with a mournful pleasure now,
I think on ancient days;
When to *the Church* did numbers go,
And all our work was praise.

I before observed, that if I did err in giving countenance to the Methodists, on their first coming to Virginia, they have since sufficiently punished me for it—and by this time, I think you are of the same mind.

COMMUNICATIONS.

For the Churchman.

THE TRINITY IN UNITY.

It is said, that the doctrine of Trinity involves the monstrous notion of three Gods. This is the inference of a vain philosophy. This false philosophy assumes that there can be no medium between Tritheism and Sabellianism; why? Philosophy cannot understand *how* there can be—nay, it is *metaphysically* impossible. Thus argued Dr. Clarke in his statement of the "*Scripture*-doctrine of the Trinity;" (as gross a misnomer as was ever made.)

But the catholic doctrine of the Trinity asserts not three absolute, original, co-ordinate divinities, like the Marcionites; it *separates* not the persons from each other, with the Arians; it implies not a *specific* unity, (such as between two individuals of any species, two men, for instance.) If the Catholics held any of these, there might be some color for the charge of Tritheism against us. But we acknowledge, with the Scriptures, one GOD the Father with his *co-essential* and co-eternal Son and Spirit; one head and fountain of all the three divine persons being one in nature, one in knowledge, in presence, in operation, and energy; never separate, never asunder; distinct without division, united without confusion. If this be Tritheism, it is what Scripture has taught us, and what GOD, who best knows his own nature, hath recommended to us.

To confirm us still more in this, we perceive, upon due inquiry, that those who lived nearest the apostolical age, and best knew the mind of the Scriptures, they also taught the same doctrine which we teach.

Praxeas, about the year 186, began openly to charge the Catholics with Tritheism. But his pretences were easily despised by the Church; and his arguments answered by Tertullian.

Not long after Noëtius revived the charge, and his plea was, that GOD is one, and that there could not be a *plurality* in the Godhead; but he went away with the character of a weak and rash man; and was condemned by the Christian Church. At the same time, the Noëtians had so high an opinion of the divinity of CHRIST, (Scripture and tradition running strong for it,) that they had no way of solving the difficulty, but by making Father and Son *one Person,* and in consequence were, Patripassians.

About the middle of the third century, arose Sabellius. He pretended to be extremely zealous for the *unity* and charged the Catholics with asserting *three Gods*. He also was a Patripassian.

Within a few years after Sabellius, Paul of Samosata carried on the same charge of *Tritheism* (or rather *Ditheism*) against the Catholics; and was a warm, injudicious assertor of the *unity*, confining it to the *Father* only, exclusive of the other persons. But the Catholic Bishops, as Eusebius informs us, ran together against him, as against a wolf, that was endeavoring to destroy the flock of Christ.

About fifty years after him, appeared Arius, who (under the same pretexts, in the main, which had been handed down by some before Praxeas, as well as by Praxeas himself, and Noëlius, Sabellius, and Paul of Samosata) denied the *divinity* of the second person, only allowing a *real* pre-existence, and so making him more ancient than the others before mentioned did.

Such were the men who formerly (joining therein with Jews and Pagans) charged the Catholics with holding a *plurality* of Gods; while the Catholics, notwithstanding, retained the faith; despising the accusation as weak, false and groundless. None were ever condemned by the Church as Tritheists, but such as either denied the *unity of principium* or made the *Hypostases* heterogeneous, separate or *alien* from each other.* W.

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* (For references, confirmatory of the above statements, see Waterland's Defence of his XXIId Query.)

For the Churchman.

Mr. Editor,—I am not a little pleased to find you willing to hear with patience what even so poor an advocate of the restoration of the Jews as I am, may have to advance in its favor, and I have, permit me to say, some hope that he who declares himself "sincerely desirous to follow whithersoever the Scriptures may lead," will be found, ere long, following in the footsteps of the illustrious Mede and a host of other worthies whom the Scriptures have led into a full belief of this doctrine. Your wish is that I should go on with my quotations; and you cannot be more anxious than I, that they should be forthcoming. But despite of this, I cannot compel myself to proceed without pausing to inspect, and endeavoring to remove, the difficulties which you find in the way of my exposition of the passage adduced in my former communication.

I beg, as a preliminary step, that the *whole* of that portion of Deuteronomy, whence came the verses whose precise application we seek, may be attentively considered. Such a view seems necessary to a right understanding of their full import. It will be seen that (ch. xxviii.) a long list of *curses* were pronounced against the people, as destined to follow their defection from the Lord their God—curses that *could* have *no* meaning or fulfilment, but a *literal*, (or, if this word must be dropped,) a *carnal* or earthly one. They were to be cursed in *the city*, cursed in *the field*, in *the store*, *the basket*, *the fruit of their body*, *the increase of kine*; in short, in almost every conceivable thing. No exclusively *spiritual* or *mystical* meaning can be extorted from this language; the predictions were literally and fearfully fulfilled. But heavier calamities were to come upon them, and occupy their proper place in this sad enumeration of particulars. *Two* distressing and long-continued captivities awaited them, which Moses with prophetic vision saw and described in painful detail. The *first* was given in these words, (verse 36 et seq.) "The Lord shall bring thee and *thy king* which thou shalt set over thee unto *a nation*, whilst neither thou nor thy fathers have known; and there shalt thou serve other gods, wood and stone." The succeeding verses down to *the forty-ninth* record the evils which that captivity would bring in its train. The whole description answers with wonderful exactness to the Babylonish captivity. Note the circumstances—they with *their king* were to go into *a nation*; they should sow much, yet reap little; plant vineyards which they should never enjoy; have olive trees, yet not anoint themselves with the oil; have sons and daughters, yet mourn them reduced to bondage; and to give a vivid picture of their degraded state, it is said: "He (the stranger) shall lend to thee, and thou shalt not lend to him; he shall be the head, and thou shalt be the tail."

But this captivity, bitter enough, one would say, to have taught the most permanent lessons of experience, had not the designed effect, and, accordingly, *another* (as I contend) *and more dreadful one was to succeed.* Now comes its announcement in v. 49: "The *Lord shall bring a nation against thee from far, from the end of the earth, as swift as the eagle flieth*; a nation whose tongue thou shalt not understand a nation fierce of countenance, which shall not regard the person of the old, nor show favor to the young," &c., &c.

The passage is too long here to be quoted; but every one, on reading it, will be struck with its astonishing applicability to the Romans. A historian of the present day, who desired to present a minute, yet animated account of the progress of the Roman arms in Judea, and the siege, especially of Jerusalem, might transcribe so much of this prophecy as is embraced in the verses from 50 to 57 inclusive, without needing to add or alter scarcely a single important particular, dates, names, and the like excepted.

In this second captivity, we hear nothing of their *king* and themselves *being brought* unto *a nation*; but, of a nation, *fierce of countenance*, whom the Lord was to *bring against them*, and principally of the terrible destruction brought upon their Holy City. Following the prophetic narrative out still farther, we read (v. 64 et seq.) the history of their subsequent condition, a condition in which they yet remain, and from which, I contend, they are yet to be delivered. "The Lord shall *scatter* thee among *all people, from the one end of the earth even unto the other*; and there thou shalt serve other gods which neither thou nor thy fathers have known. And *among these nations* shalt thou find no ease," &c., &c.

Now, Mr. Editor, you need not be reminded that all this in the prophecy of Moses *precedes* what is delivered in the passage submitted to your judgment in my former communication. A variety of *curses* and *blessings* had been proclaimed as consequent upon certain lines of conduct, and the inspired man, in full view of this, says: "And it shall come to pass, *when all these things are come upon thee, the blessing and the curse*, and thou shalt call them to mind *among all the nations* whither the Lord thy God hath driven thee . . . . *then* the Lord thy God will turn thy captivity, and have compassion upon thee, and will return, and *gather thee from all the* nations, whither the Lord thy God *hath scattered* thee."

I now ask again, if the *curse* be taken *literally*, (*carnally*, if you please,) why shall not the *blessing* be so taken? Nothing less than this suits the antithetical character both of the language and spirit of the *whole* passage. They have been "*scattered*" literally, *carnally*, and have they not a right to infer from the Scriptures of truth, (which *they* certainly do,) that they shall be one day "gathered" *literally, carnally?*

This question you answer by asking another: "If the *blessing* be *taken mystically*, (as no Christian denies,) why shall not the *curse* be so taken?" I answer, no objection lies against their being taken *mystically*, so far as the matter before us is concerned. The *real, carnal* dispersion which we now witness, is not the less *real*, because it shadows forth wilful alienation or estrangement from the Christian Church; nor is the *real, carnal ingathering* or *restoration* which is yet to *be* witnessed, less *real*, because it points to a gathering into the Church of Christ. The Jews may be restored to their own land, and yet be "under king Messiah in the Christian Church."

The comment from Poole's Synopsis appears to me quite an unfortunate one. The writer cites Nehemiah i, 8, 9, and Ezra iii. 1, to prove that the Jews are wrong in expecting a literal restoration of their nation. In the first, Nehemiah is represented as saying, "Remember, I beseech thee, the word that thou commandest thy servant, Moses, saying, If ye will transgress, I will scatter you abroad among the nations; but if ye turn unto me and keep my commandments and do them: though there were of you cast out unto the uttermost part of the heaven, yet will I gather them from thence, and will bring them unto the place that I have chosen to set my name there." It is conceded that this language may refer to the return from the Babylonish captivity, but, by no means, to that *alone*. It is designed, as is plain from its *position* after an account of the *two* captivities, to unfold the happy consequences of turning from their stubborn disobedience. The passage from Ezra seems less adapted still to the writer's purpose. "And when the seventh month was come, and the children of Israel *were* in the cities, the people gathered themselves together as one man to Jerusalem." The special purpose of the author in citing this passage, appears to be, to show that *more than two tribes* returned from the Babylonish captivity. It is said "the children of *Israel* were in the cities," he would argue, the *Israelites*, too, at least very many,) had previously returned to their native land. Slender comment, more slender argument! Every thing in the circumstances of the case, in the preceding and succeeding context, goes to show that the term, Israel, in this place of Ezra, is used as a *common* or *general*, and not as a *specific* appellation.

Here, Mr. Editor, I must close for the present, with the hope that my next communication will bring us a little farther on our way.

Yours, &c., INVESTIGATOR.

To the Editor of the Churchman.

Sir,—I have just read with interest your editorial article, in to-day's paper, on the recent important debate before the Common Council on the school question. I doubt not that you would be well pleased to witness a conversion among the Roman Catholics, founded upon sincere conviction, but I am gratified to observe, that this desire on your part does not degenerate into a headlong opposition to a claim merely *because* it comes from the members of that Church. You seem to have carefully read the arguments on both sides, and have honestly concluded that Bishop Hughes has "shown cause" to some extent at least, that the grievance complained of, is not entirely imaginary. In this conclusion I join, and I am satisfied that there are hundreds of Episcopalians who will do likewise.

But my main object in addressing you on the subject, is to express my regret at your "omissions." Permit me, very respectfully, to observe, that I think you, as a Christian teacher as well as editor, ought not to have let the opportunity pass of reprehending in the strongest language, the following most extraordinary admissions of the Rev. Dr. Spring.

"The gentleman (Bishop Hughes) has sought to prove that the present system leads to infidelity. Now, sir, let no man think it strange *that I should prefer even infidelity to Catholicism!!* Even a mind as acute as Voltaire's came to the conclusion, that if there was no alternative between infidelity and the dogmas of the Catholic Church, he should choose infidelity. *I would choose, sir, in similar circumstances, to be an infidel to-morrow!!!*"

It strikes me as being both novel and dangerous for a clergyman to undertake to become the defender of Voltaire, *even* for the purpose of attacking Popery! If there be any of the youth belonging to the Rev. Doctor's congregation, whose opinions on religious subjects are yet unsettled, and whose love of the world may be leading their minds *towards* skepticism, they *might* take advantage of this strange admission of their pastor's, and argue, that if Catholicism, which could boast of a Fenelon, was *so much inferior* to infidelity, which could boast of a Voltaire, as to make "unbelief" the proper choice between the two, there could not be much risk in going one step farther, and declaring all forms of Christianity untrue! It is a fearful thing, in my humble opinion, to give countenance to the idea, that it would have been *better* for the world to have lapsed into *thorough infidelity*, than to have submitted for so many centuries to the "dogmas of the Catholic Church!" Yet such must be considered as only a fair inference from Dr. Spring's admissions!!

Are you prepared, Mr. Editor, as an Episcopalian, to admit, that the regular apostolical succession of our Church, has come through *a worse than infidel channel?* But if Dr. Spring's notions of Catholicism be correct, it is even so! And it would be better for our city, if instead of 50,000 Roman Catholics and their eight churches, we should replace them with the same number of Voltaire's disciples, and give them beautiful temples for the dissemination of infidel doctrines; importing French philosophers, and exporting the R. C. priests!! Perhaps, also, the Rev. Doctor would prefer to see the "Goddess of Reason" where the altars now stand, in order to make the *conversion* complete!!

However sarcastic my remarks may seem, I write in sober sadness; and I deeply regret that so distinguished a divine as Dr. Spring should have permitted his Protestant zeal to have carried him so far beyond the bounds of Christian charity. I must presume that he feels a desire to *convince* the Roman Catholics of their errors—but surely this is not to be done by telling the world, in the presence of their Bishop, that *he* considers them as "*worse* than infidels!"

Are we of the nineteenth century, to shut our eyes even upon the passing events of our own time, to say nothing of past history? Do we not see that *hard words and abusive language* defeat their own object? That the farther we depart from Gospel charity—which turneth away wrath—the more we *confirm* those against whom we contend, in *their own opinions!* Quotations are made from old Roman Catholic works to prove how badly the Protestants were abused in past times—and by way, I suppose, *of balancing the account*, some of our modern Protestant combatants take an especial pleasure in retaliating the abuse on cotemporary Roman Catholics!!

A few days since, I was complaining to a very zealous Congregational Calvinist of Dr. Spring's speech, and, I remarked, that I wished the Presbyterians would follow the dignified conduct of the Episcopal Church towards the Roman Catholics—to which he instantly replied, "Oh, as to *that* matter, I consider there is precious little choice between the two—they are both priest-ridden!!" I shall conclude with the above anecdote, as, from fellow feeling, it may arouse your indignation against *Protestant bigotry* in whatever shape it appears.

December 12, 1840. H.

For the Churchman.

18MO. RUBRICATED PRAYER-BOOK.

Mr. Editor,—The publisher of the above book, I perceive from your last paper, claims to have "corrected the most minute errors," and "trusts that the pains he has taken to render the book so perfect and beautiful, will be duly appreciated by the Church." Churchmen unquestionably, sir, have a common interest in this matter, and the publisher is entitled to their gratitude if he can substantiate his claim. But has he done so? I beg leave to point out some *few* of the *errors* which disfigure this edition. Its claim for *beauty* does not rest, I presume, upon the *rubricated* parts! But without dwelling upon this point, I refer for the present to page 25. In the Benedicite, for *dews* read *dew*. Page 89, end of the Epistle, for *you shall* read *ye shall*. Page 103, in the Epistle, for *fruits of* read *first fruits of*. Page 201, 25th line from the bottom, this edition omits the *Amen*. Page 213, for *Elections* read *Selections*. Page 217, Psalm 34, verse 10, for *they who* read *they that*. Page 180, 31st line from top—he go hence—*he* ought to be in Italics. Page 60, Gospel, read *bare fruit*, and not *bear*. Page 111, 10th line from top, for *lawyer stood*, read *lawyer stood up*. These, sir, are but a *very few* of the errors which appear in this edition. As the book has received your *imprimatur*, I take the liberty of sending this notice of them for your columns. The edition of H. & S. Raynor of 1839, does not claim to be a *perfect* one, but I have found it, upon examination, free from these mistakes, and many others which exist in the 18mo rubricated book, and in the Philadelphia standard. CLERICUS.

Dec. 2, 1840.

For the Churchman.

Mr. Editor,—I think every reader of the last "Spirit of Missions," who has any "bowels of compassion," must be pained at the account which our "*Domestic Missionaries*" give of their personal sufferings. One says, "I have been obliged by ill health to suspend the Sunday afternoon service. Last Sunday I was confined to my bed all the day, having had a violent attack of the chill and fever; and while I write it is computed that 150 persons are sick in this village." Another, "Since my last report, my health has been infirm, owing to frequent attacks of ague and fever, which have in a measure incapacitated me for active duty." Another, "Many deaths have occurred; we have lost some of our most firm friends and substantial supporters by death and removal." Another, "Our hitherto favored village has been visited with much and severe sickness; few families being entirely exempt." Another, "Sickness, so long prevalent, is now abated." This, Mr. Editor, is a specimen of these reports. Truly our brethren, who thus go forth with their "lives in their hands," are deserving our warmest thanks; our prayers should ascend before the altar of God for their preservation. Oh! how do such sacrifices, such labors, put to blush *our* exertions, who dwell in this more favored part of the country! It would seem enough to contend with sickness, disease, and death; but in addition to this, many of these *Domestic Missionaries* have to contend with poverty. I fear that in some cases, the very sickness of which they write is caused by the want of comforts and wholesome fare. Tell not of the privations of Foreign Missionaries: these gentlemen, with abundant salaries, (Africa and Texas I do not consider foreign,) living in delightful countries, would be very unwilling to exchange situations with our western brethren.

Mr. Editor, in the proceedings of the Domestic Committee, I find stated the *general fact*, that salaries were voted to our Missionaries. I wish it were *in all* instances stated, how much. I fear the amount is so small that the Committee are ashamed to have it known. Or is the Committe ashamed to exhibit the *comparative* amounts given to Domestic and Foreign Missionaries?—or they dislike to make the fact apparent, that while these latter receive their thousand per year, the former, on account of the very existence of these "forcing stations," are compelled to drag out a miserable subsistence upon less than three hundred. F. M.

St. Stephen's Church, Providence, R. I.—This church was consecrated, according to appointment, on Wednesday, Nov. 25th, by the Rt. Rev. Bishop Griswold. A large number of the clergy of the Eastern Diocese were present, with one from the diocese of Connecticut, who took part in the services. The Bishop preached a sermon upon the occasion, which was exceedingly appropriate to both time and place.

St. Stephen's Church is the third Episcopal house of worship in the city of Providence. Like several other churches, it owes its origin to a Sabbath school which was gradually enlarged and converted into a worshipping assembly, and, by the indefatigable exertions of its first rector, and the perseverance of a few Episcopalians, has become at length a promising parish.

The church edifice is built after the Grecian style, being too limited in its dimensions for the sacred Gothic, and is conformed throughout to its architectural order. The chancel is arranged according to the plan recommended by the Rt. Rev. Bishop of Pennsylvania. The reading desk is excluded, and the altar and foot stool are admitted in its place, at the former of which all the devotional services are performed with the exception of the 'lessons,' which are read at the latter.—This arrangement has been preferred on account of the contracted limits of the chancel. The general appearance of the Church, both interior and exterior, is highly creditable to the parish as well as to the artificer.

It is only to be hoped that divine Providence may continue its smiles upon this pious undertaking, and may adorn with 'the beauty of holiness' in the hearts of his devout people, this neat and beautiful temple for his praise.—ST. STEPHEN'S. *Christian Witness.*

Institution.—On Sunday, Nov. 29, the Rev. John Woart, was instituted rector of Christ Church in this city, by the Rt. Rev. Bp. Griswold, who preached on the occasion. The Bishop preached and performed service in the chapel of the City Mission, on Thanksgiving day.—*Ib.*

Standing Committee of the Diocese of Massachusetts.—The canonical certificate was this day granted and signed in favor, respectively, of the Rev. George Leeds, Deacon, applying to be admitted to Priests' orders, and of Justin Field, Jr., a graduate of Amherst College, and George D. Wildes, applying for admission as candidates for holy orders. JOHN L. WATSON, Secretary of the Standing Committee.

Boston, Dec. 1, 1840.—*Ib.*

THE CHURCHMAN.

SATURDAY, DECEMBER 19, 1840.

☞ The Office of the Churchman is removed from 124 Fulton-street to No. 111 NASSAU-STREET, UP STAIRS.

THE APPROACHING FESTIVAL.—There is not a more beautiful feature in the services of the Church than the preparation which she makes for the celebration of her Lord's nativity. The Collect for the first Sunday in Advent sounds a note of cheerful and solemn warning, which falls with magic effect on the catholic ear. In an instant the hearts and voices of millions, in every part of the earth, are attuned to harmonious and simultaneous expressions of devout thanksgiving and joyous anticipation. All are astir to watch for the coming of their Lord! For three successive Sundays the Church spreads before us the visions of the prophets, and bids us mark the agreement between the predictions of the Old and the histories of the New Testament. On the Fourth Sunday after Advent, "The Epistle (Phil. iv. 4) and Gospel (John i. 19) set Christ, as it were, before us; not prophesied of, but being even at hand, yea, standing amongst us: pointing him out as St. John Baptist did to the people, 'Behold the Lamb of God, that taketh away the sins of the world!'

"The Collect prays most earnestly and passionately to Him, to succor us miserable sinners."—*Sparrow's Rationale.*

And when the day comes of which the four Sundays in Advent are the forerunners, the CHRISTIAN SACRIFICE is offered with especial joy and solemnity. "Then our holy Fathers [the Bishops and Priests] do always, in their churches, appear like themselves; that is, as the representatives of JESUS CHRIST, by doing on earth what our Lord does in Heaven, in the appointed image and resemblance thereof; then they unite Heaven and earth together, by making this the image and resemblance of that; then they unite God to us and us to God, by appearing between both with the Sacrifice of peace."—*Scandrett on the Christian Sacrifice.*

And then let all the people come before the Lord with clean hands and pure hearts. Let all "examine themselves before they presume to eat of that Bread or drink of that Cup!" And as a means thereto, each one may put to himself "the four questions proposed unto Jonah,* the first, *quod opus tuum?* "what is thy work or trade?" the second, *quæ terra tua?* "what is thy country?" the third, *quo vadis?* "whither goest thou?" the fourth, *quis populus tuus?* "what is thy people, or with whom livest thou?" These questions proposed to Jonah, every devout communicant ought to propose unto himself as thus:

"What is thy work? to do the will of God or thine own will? What makest thou thy country? Heaven or earth? Whither goest thou? after God or after the world? What is thy people? with whom conversest thou? Are they good or evil men?"—*Sutton on the Sacrament.*

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* Jonah i. 8.

THE WORLD THE SEA, OUR NET THE GOSPEL.

We believe it would be difficult to find a passage in any author, ancient or modern, in which a parallel is carried out with so copious a variety of detail, as the following in Dr. Donne, on the resemblance between the world and a sea. The passage occurs in a sermon on the calling of Andrew and Peter, p. 735 of the folio edition. It is a fair specimen of Donne's style, which sometimes offends by its redundancy, but leaves nothing to be wanted which an exuberant fancy can suggest.

"The world is a Sea, in many respects and assimilations. It is a Sea, as it is subject to storms and tempests; every man (and every man is a world) feels that. And then, it is never the shallower for the calmness. The Sea is as deep, there is as much water in the sea in a calm, as in a storm; we may be drowned in a calm and flattering fortune, in prosperity, as irrecoverably, as in a wrought sea, in adversity. So the world is a sea. It is a sea, as it is bottomless to any line, which we can sound it with, and endless to any discovery we can make of it.—The purposes of the world, the ways of the world, exceed our consideration; but yet we are sure the sea hath a bottom, and sure that it hath limits, that it cannot overpass; the power of the greatest in the world, the life of the happiest in the world, cannot exceed those bounds, which God hath placed for them; so the world is a sea. It is a sea, as it hath ebbs and floods, and no man knows the true reason of those floods and those ebbs. All men have changes and vicissitudes in their bodies, (they fall sick.) And in their estates (they grow poor.) And in their minds, (they become sad,) at which changes (sickness, poverty and sadness) themselves wonder, and the cause is wrapped up in the purpose and judgment of God only, and hid even from them that have them; and *so* the world is a sea. It is a sea, as the sea affords water enough for all the world, to drink, but such water as will not quench the thirst. The world affords conveniences enow to satisfy nature, but these increase our thirst with drinking, and our desire grows and enlarges itself with our abundance; and though we sail in a full sea, yet we lack water; so the world is a sea. It is a sea if we consider the inhabitants. In the sea the great fish devour the less, and so do the men of this world too. And as fish when they mud themselves, have no hands to make themselves clean, but the current of the waters must work that; so have the men of this world no means to cleanse themselves from those sins which they have contracted in the world, of themselves, till a new flood, waters of repentance, drawn up, and sanctified by the Holy Ghost, work that blessed effect in them.

"All these ways the world is a sea; but especially it is a sea in this respect, that the sea is a place of no habitation, but a passage to our habitations. So the Apostle expresses the world, "Here we have no continuing city, but we seek one to come;" we seek it not here, but we seek it whilst we are here, else we shall never find it. Those are the two great works which we are to do in this world; first to know, that this world is not our home, and then to provide us another home, whilst we are in this world; therefore the Prophet says, "Arise and depart, for this is not your rest." Worldly men that have no farther prospect, promise themselves some rest in this world, ("Soul, thou hast much goods laid up for many years; take thine ease, eat, drink, and be merry," says the rich man,) but this is not your rest; indeed, no rest; at least not yours. You must depart, depart by death, before you come to that rest; but then you must arise before you depart; for except ye have a resurrection to grace here, before you depart; you shall have no resurrection to glory in the life to come, when you are departed.

"Now in this sea every ship that sails must necessarily have some part of the ship under water. Every man that lives in this world, must necessarily have some part of his life, some of his thoughts, some of his labors, spent upon this world; but that part of the ship, by which he sails, is above water; those meditations and those endeavors which must bring us to heaven, are removed from this world, and fixed entirely upon God. And in this sea are we made fishers of men; of men in general; not of rich men, to profit by them, nor of poor men to pierce them the more sharply, because affliction hath opened a way unto them; not of learned men, to be overglad of their approbation of our labors; nor of ignorant men, to affect them with an astonishment or admiration of our gifts. But we are fishers of men, of all men, of that which makes them men, their souls. And for this fishing in this sea, this Gospel is our net.

"Eloquence is not our net; traditions of men are not our nets; only the Gospel is. The devil angles with hooks and baits; he deceives and he wounds in the catching; for every sin hath its sting. The Gospel of Christ Jesus is a net; it hath leads and corks; it hath leads, that is, the denouncing of God's judgments, and a power to sink down and lay flat any stubborn and rebellious heart. And it hath corks, that is, the power of absolution and application of the mercies of God, that swim above all his works, means to erect an humble and contrite spirit above all the waters of tribulation and affliction. A net is *res nodosa*, a knotty thing; and so is the Scripture, full of knots, of scruple and perplexity, and anxiety and vexation, if thou wilt go about to entangle thyself in those things which pertain not to thy salvation; but knots of fast union and inseparable alliance of thy soul to God, and to the fellowship of his saints, if thou take the Scriptures as they were intended for thee, that is, if thou beest content to rest in those places which are clear and evident in things necessary. A net is a large thing, past thy fathoming, if thou cast it from thee; but if thou draw it to thee, it will lie upon thine arm. The Scriptures will be out of thy reach, and out of thy use, if thou cast and scatter them, and believe them but so far as they agree with thy reason; but draw the Scripture to thine own heart, and to thine own actions, and thou shalt find it made for that, all the promises of the Old Testament made, and all accomplished in the New Testament, for the salvation of the soul hereafter, and for thy consolation in the present application of them."

Bishop Onderdonk's indisposition, on Sunday last, rendered necessary a further postponement of the intended *confirmation at St. Mary's Church, Brooklyn*, and of his *second lecture to Candidates for Orders* Although, by the Divine blessing, he is, in a good degree, recovered, it is not deemed prudent for him to make any special appointment for next Sunday. He purposes, therefore, God willing, to accomplish both objects on the *Sunday after next*, December 27th.

BISHOP PATRICK'S HEART'S EASE.—We have thought that our readers would be pleased to have an extract from this work, which has just been reprinted by Mr. Appleton; and have accordingly placed on our last page the first and concluding chapters of the first treatise.

SACRED MELODIES.—As our paper is going to press, an interesting volume with the above title is sent to us from the press of Wiley & Putnam. We shall refer to it again in our next.

CHRISTIAN BALLADS.—Wiley & Putnam have a number of Mr. Coxe's Christian Ballads bound in calf and morocco. They will form a beautiful and appropriate gift for the holidays.

SWORDS' POCKET ALMANAC for 1841 should not be forgotten.

THE VOYAGE OF LIFE.

We are happy to see that the new pictures of the distinguished artist, Mr. Cole, are attracting the attention which they so richly merit. The following description of them is from the New York American, the writer of which remarks that it adds a melancholy interest to the pleasure with which we regard them, to know that they were painted for a gentleman who died before they were completed.

It is not a little to the honor of that gentleman that he devoted a liberal portion of the abundant means with which Providence had blessed him, to the encouragement of artists like Mr. Cole.

Why may not painting be taken into closer alliance with religion, and be made subservient to its holy objects? In the structure and services of our sanctuaries, we avail ourselves of the genius of the architect, the poet, and the musician: why should the painter be excluded from the sacred fellowship, and his powerful aid, in conveying and deepening religious impressions, be lost to the Church? None of the arts, not even music, has any *essential* connexion with religion: but may not all of them, as well as music, be made her handmaids, and become instrumental to devotion? The Quakers reject all the arts in the celebration of Divine worship, the Greek and Roman Churches retain them all in alliance with religion. We allow the *principle* of the latter, and respect the consistency of both.

We hope the annexed description may induce some of our readers to gratify themselves, and help to remunerate the worthy artist by a visit to his admirable productions:

"In the first picture of the series, Mr. Cole represents the River of Life, flowing smoothly and silently from beneath the distant arches of a wide and gloomy cavern, the inmost recesses of which are hidden in darkness. In a boat, fancifully composed of the Hours, with interlocked wings and arms, and of whom, one, extending the horologe, forms the prow, is seated the infant Voyager, surrounded with roses, and smiling at the flowery banks and bright morning sunshine which meet his eyes. Behind him, and unseen by him, stands his Guardian Angel, with outspread arms, appearing tenderly to shield him from harm, as he emerges from the sheltering cavern into the open stream.

"In the second picture, the angel, still unseen by the Voyager, has left the boat, and standing on the shore, is benignantly watching his charge, who now, in the full bloom of early manhood, has taken, himself, the helm, and fearlessly descends the current. The stream has become a broad and majestic river, flowing through a gorgeous landscape, with many opening vistas of sylvan beauty. It seems to lead to a landing-place, in the distance from whence, a path, faintly traced over the blue hills, may conduct the Voyager to a glorious vision, which rises afar off in the sky—a celestial structure, with domes and pinnacles, and long colonnades, appearing to excel all earthly habitations in magnificence. Upon this he earnestly fixes his eyes, knowing not that the River changes its course a long way this side of that illusory landing-place, and leads, as we may indistinctly see in the right background, to a gloomy gorge among frowning mountains.

"And now, the third picture displays the Voyager in the midst of this dismal environment. He has grown to full manhood, and shows in his countenance the deep traces of care and sorrow. The stream, no longer flowing through pastoral landscapes, adorned with all the luxuriance of oriental vegetation, with bright visions of celestial architecture appearing beyond, rushes furiously among broken rocks, and the contorted trunks of leafless trees. Overshadowed by barren and precipitous mountains, it plunges toward a frightful ravine, where its fall is made manifest by clouds of mist and vapor which arises from the unseen gulf, darkening the lurid sky, and dimly revealing spectral forms of crimes and passions. The Voyager stands upright, with clasped hands, in his boat as it darts along the rapids, and, in a moment will reach the awful cataract.

"The fourth picture shows the mouth of the River of Life, where its waters tranquilly unite with the Ocean of Eternity, which spreads out, illimitably, in the distance. The Voyager, a hoary headed man, is seated calmly in his shattered bark, while his Guardian Angel, now first beheld by him, is saluting him and pointing to the habitation of celestial glory. The resplendent rays of that glory have broken through the clouds, and along the vista, thus opened, he beholds the bright forms of blessed spirits who seem to welcome him to their abode."

CONSTANCE, OR THE MERCHANT'S DAUGHTER. *A Tale of our Times.* New York: Gould, Newman & Saxton, pp. 200. 1841.

The author of this work has aimed to make the charms of fiction subservient to religion. The scene of his story is laid in this city, and the events connected with the great commercial embarrassments of 1837. We know the author, and are confident that those who approve works of this sort, will find nothing in the present unworthy of the Church. We annex his preface.

"PREFACE.—The following narrative, the result of a few days of leisure, gratefully occurring amidst the pleasing toils of a teacher's life, is offered to the public with a painful sense of its many imperfections, yet in the hope that the claims of the truths it is designed to illustrate and enforce will ensure for it an indulgent reception.

"The incidents of the tale are wholly imaginary; yet the author trusts that they will be found to be in accordance with the experience of the world.

"In the leading character of the work he has sought to imbody his own views of the excellency, the dignity, and the moral power of the female character, elevated by high intellectual and moral culture. Conscious that he has but feebly discharged the task he has chosen, he cannot but hope, that his effort may be the means of bringing higher powers than his own, to the illustration and enforcement of the same subject."

FIRST PRINCIPLES OF CHEMISTRY; *being a familiar introduction to the study of that science. For the use of schools, academies, and the lower classes of Colleges. By* JAMES RENWICK, LL. D., *Professor of Natural and Experimental Philosophy and Chemistry in Columbia College.* New York: Harper & Brothers, 82 Cliff-street. 1840.

It was the aim of the author of this treatise to imbody in a plain and simple form the first principles of the science. Questions and a glossary of scientific terms have been appended to the work. The work has been compiled from the best authorities, and is adapted to the present advanced state of the science. The author has attempted to give the work a readable form, and to make it as popular as the nature of strict science will allow.

HOLY CHILD OF NAZARETH; *An address to the Children of several of the Churches in the city of Philadelphia; by the Right Rev. George W. Doane, D. D, Bishop of New Jersey.*

SKETCHES AND STORIES *for Young Children*, Nos. 1, 2, 3 and 4.

The above are the titles of books which are for sale at the office of the Sunday School Union, 28 Ann-street. The several numbers of the last may be had either separately or together; and the first is furnished in a variety of costly binding. Parents and others who would make presents to their children, should visit the Depository of the Sunday School Union.

THE LIFE AND WRITINGS OF SAMUEL JOHNSON, LL. D. *Selected and arranged by Rev. William P. Page. In two volumes.* New York: Harper & Brothers, 82 Cliff-street.

These volumes form Nos. 109 and 110 of the celebrated Family Library of the Messrs. Harper. A more judicious addition to the Library could not be made. The life of the author is that by GIFFORD. "In the formation of these volumes," the editor remarks, "a definite object was proposed, viz., to imbody in them, from the works of this celebrated author, whatever might appear to be most valuable in relation to moral conduct, and the due regulation of the heart and life." We shall be happy if the enterprising publishers are encouraged to have selections made from the other English classic authors, and added to their valuable "Family Library."

[ROMAN] CATHOLIC CLAIMS. *Review of the Proceedings of the [Roman] Catholics, on their application for a division of the School Fund.* By A CITIZEN. "*Heresy and apostacy from the Catholic Church punishable by death.*" *Rhenish Testament.* New York: Printed and Published at No. 17 Ann-street. 1840.

If any person expects from the title of this pamphlet, to find in it a discussion of the real question at issue in respect to to the School Fund, he will be disappointed. It is, for the most part, a truculent onslaught against the Roman Church, portraying the frightful evils which, in the writer's imagination, are to grow out of the domination of the Papacy.

What has the religion of the Romanists to do with the matter? That they have been the applicants in the present instance, is merely an accident. The same application might have been made by any other denomination as well as by them: and it is at least possible that at some future time, the very denominations who are now most opposed to the application, may be glad to make it their own.

We infer, from Mr. Sedgwick's speech before the Common Council, that there were legal reasons why that body should not grant the petition that was made to them, which would be inoperative in the Legislature of the State. Should the petition be carried thither, and entertained at all, we hope sincerely that it will be discussed on its own merits, and without any connexion with the religious creed of the petitioners.

The Rev. John Noble, late a Presbyter of this Diocese, having taken a letter of dismission to the Bishop of western New York, and been received by him, has changed accordingly his canonical residence.

TO CORRESPONDENTS.

"Philarchæus" in our next.

"M. Y." has been accidentally omitted in the present number. It will be in our next.

SCENES IN ILLINOIS.

From the Peoria Register, Nov. 20.

Consecration of the Chapel of Jubilee College.

In the early part of the autumn of 1836, a Quaker wagon arrived at the log tavern of Mr. Coolidge, very near the centre of this county, from which alighted a gentleman, aged about sixty, with his wife perhaps a dozen years his junior. A trunk or two completed the load. The stranger inquired if he could be accommodated with board for a few days, to which Mr. Coolidge replied that his cabin was small at the best, and that just now he was overrun with new comers, but that he would do the best he could. The stranger asked if there was no other place in the settlement in which he could get shelter; but receiving for answer that every house was full, he asked if there was any "claim" he could purchase, adding that he liked the appearance of the country, and wished to settle. Mr. C. answered that he had learnt within a day or two that a man who arrived a few days before, and had made a claim about a mile north, was disposed to sell it, but that he knew of no other. The direction being pointed out to him, the stranger found no difficulty in reaching the spot, and there saw a family preparing to cook their supper in front of a wagon which served as their domicil to sleep in at night, while a few newly raised logs with a clapboard

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roof, furnished a shelter from the sun in the day time in that sultry season. The stranger began:

"I understand you wish to sell this claim?"

Why, yes, I've been thinking of it: and if my brother is agreed, I don't know but I would.

"How much land have you taken up?"

A quarter section.

"Is this the only house on it?"

This is the only one that's covered, but my brother has got some logs rolled up over on that *pint* yonder.

"Do you know the lines of the claim?"

Yes, it runs along this bluff, takes in the bottom you see there, and crosses the creek by that black walnut.

"That's enough. What do you ask for it?"

Well, I'll take three hundred dollars.

"I'll give it. Step over to Mr. Coolidge's, and I'll hand you the money."

The settler followed the stranger accordingly, received the money, and the claim changed owners without further circumlocution or beating about the bush.

Reader, the purchaser was the Rt. Rev. PHILANDER CHASE, Bishop of the diocese of Illinois, and such was his entrance into our country. The next day the logs were hauled from "the point," and placed alongside the cabin first spoken of, a team was despatched to Peoria for a load of boards, a floor was laid on the same day, and on the day following Bishop C. was fixed in his new habitation.

Had we time, we might here descant upon the varied scenes which have marked the life of this venerable prelate, so far as we have incidentally learnt them from others and from himself, and show throughout them all the same humble reliance upon Divine Providence, and consequently the same habitual cheerfulness of mind and buoyancy of spirits, whether treading upon the carpets of the nobility of England, or sleeping on his straw bed, on his rude log cabin—whether preaching to assembled thousands in St. Paul's Church in London, or conducting the same religious service before half a dozen hearers on the banks of the Kickapoo, on the frontier of our country. But we must pass on.

Bishop Chase, after leaving Kenyon College, Ohio, never for a moment abandoned the design of establishing another institution of similar character in the far west. This led him to our country; and, having thus secured a home for his family, he began to look around him, with the view of obtaining more lands which should inure to the benefit of the contemplated institution. The township in which he had located, as the reader who knows any thing about "claims" is already advised, with one or two adjoining, was not yet in market, and it was an object to secure as much of these as his means would permit. From the settlers around he purchased claims, so that when the land was brought into market two years afterwards, (in the fall of 1838,) he was able to purchase, if we remember correctly, about 2,000 acres, at government price, $1 25 per acre. His chief object accomplished, the indefatigable pioneer, as soon as the season permitted, the ensuing spring, commenced his building operations, and laid the foundation of the chapel of Jubilee College. This was nearly completed the same year; when, failing to sell the real estate in Michigan, from which source he had expected to realize funds with which to proceed, his means were exhausted, and in November he set out on a journey to the South, to present his enterprise to the liberality of the Christian public. He returned during the last month, and the chapel having been entirely finished, an early day was appointed for its consecration.

Here again we ought to break on our narrative and note the change which four years have wrought in that part of our country. We ought to describe the residence of the bishop—the two original log houses now neatly plastered inside and out, with the frame additions at each end—all neatly enclosed with palings; the buildings on Jubilee hill—the beautiful mud cottage of Mr. Radley—the store and boarding-houses, both two-story frames—and the stone chapel, dimly seen through the towering oaks which shade it—the hill itself commanding one of the most extensive views in the country. But all this we must reserve for another occasion.

The consecration of the chapel took place on Sunday, the 8th inst. The morning was cloudy, with a cold westerly wind, but about 10 o'clock the clouds disappeared, and the day became one of the most charming of an American autumn. We reached the chapel, 15 miles from Peoria, just as the deep tones of the bell gave notice that service was about to commence. On entering the building we were reminded of the splendid Episcopal churches of our Eastern cities, save that here the pews are all free, and that prayer books were distributed on the seats, so that every attendant might be supplied. Presently the venerable bishop entered, accompanied by the Rev. Samuel Chase, (his nephew,) commencing the service as they advanced. We never saw a more attentive congregation. Every person rose, and each having a book, all made the proper responses. The ceremony of consecration occupied about an hour and a half; then followed a discourse by the bishop of an hour's length, and the remaining services occupied another hour.

It is needless to say that every thing was conducted with the utmost solemnity, and that each heart capable of appreciating the blessings of religious instruction felt grateful to that kind Providence who had thus brought it to their doors.

It will doubtless gratify public curiosity to know that Bishop Chase, during his year's absence, succeeded in raising funds sufficient to enable him to go on with the college buildings, and that they will be commenced as early in the ensuing spring as the weather will permit.

EXTRACTS FROM THE PROCEEDINGS OF THE FIFTY-SIXTH CONVENTION OF THE DIOCESE OF NEW YORK.

On motion of Rev. Prof. M'Vickar,

Resolved, That the zealous, faithful, and unaided labors of the New York Protestant Episcopal City Mission Society during the past year, in the field of missionary duty entrusted to them, are viewed by the Convention with deep sympathy and approbation, and the Society is hereby commended to the liberal contribution of Churchmen.

The Rt. Rev. President laid before the Convention the following report of the Committee appointed at the last Convention "on the Missionary operations of the two dioceses."

REPORT.

The Committee appointed by the last Convention on the subject of an adjustment with the diocese of Western New York, of the whole matter of missionary operations in the two Dioceses, respectfully report:

That in conformity with instructions received from the Convention, they conferred with a Committee appointed for the purpose by the Board of Managers of the Education and Missionary Society, and in conjunction with them, established a correspondence with a Committee of the Diocese of Western New York. The result of the whole is embodied in the following preamble and resolutions adopted by the Board of Managers aforesaid, and approved and concurred in by the other parties, viz.:

Whereas, by the Canon passed in the Convention of the Protestant Episcopal Church in the State of New York held at Utica, in August, 1838, prior to the division of the said diocese, it is provided in case of a division in the diocese, that whenever the Missionary Boards constituted under the said Canon to act jointly in the two dioceses, shall determine that it is expedient that said Boards should act separately and independently in their respective dioceses; or when the Convention of either diocese shall so determine, the Missionary Funds under the control of the two Boards shall be equitably and fairly divided.

And whereas the Convention of the Diocese of New York has appointed a Committee, with power to make a final arrangement with the Diocese of Western New York on the subject of missionary operations;

And whereas the said Committee, acting by direction of the Convention in concert with a committee appointed by this Board, have made a proposal to the Board of Missions of Western New York, through its Bishop, to dissever the joint action of the two Boards on certain terms, which terms are understood to be mutually assented to,

Therefore, Resolved,

1. That the two Boards appointed under the Canon of 1838, for the joint conducting of Education and Missions in the two Dioceses of New York and Western New York, henceforth act separately and independently in the two dioceses.

2. That all the present permanent Missionary Funds of this Society be and are hereby given and transferred to the Board of Missions of Western New York for missionary purposes in said diocese.

3. That there be paid to the Missionary Board of Western New York out of the disposable Missionary Funds of this Society for Missionary purposes in said diocese, as follows, to wit:

$4,000 for the year ending Oct. 1st, 1840.
$3,000 for the year ending Oct. 1st, 1841.
$2,000 for the year ending Oct. 1st, 1842.
$1,000 for the year ending Oct. 1st, 1843.

Each in quarterly instalments, payable on the 26th day of December, March, June, and September in each year respectively.

4. That all the collections and contributions made in the diocese of Western New York since the first day of October, 1839, and to be hereafter made for missionary purposes under the 15th of the Canons now in force in both dioceses, be retained by said diocese for use therein.

5. That the Treasurer of this Board be hereby authorized to pay over the permanent funds as above directed as soon as conveniently may be, and that he allow to the Western Diocese what interest may have accrued thereon since the 1st of October, 1839, or may still accrue while the funds are in his hands; and also that he considers all moneys paid to missionaries in the Western Diocese for stipends due since the 1st of October last, as constituting part of the payment agreed to be made to said diocese for the year ending Oct. 1st, 1840.

Resolved, That the Bishop, as President of the Board, be requested to communicate the above preamble and resolutions to the Bishop and Missionary Board of the diocese of Western New York, and at the same time to express, on the part of this Board, the sentiments of affection and respect with which they now terminate the official connection which has subsisted between the two Boards, and their hope and trust, that although all connection between this Board and the Diocese of Western New York must cease from the present time, yet that the Diocese of New York will ever be ready, with a liberal hand, to promote the interests of the sister diocese of this State.

The Committee further respectfully report, for adoption by the Convention, the following resolutions:

Resolved, That this Convention approves and concurs in the arrangement and settlement of the subject of the missionary operations of this diocese, and that of Western New York, as reported by the Committee to whom power in the premises was given by the last Convention.

Resolved, That this Convention cordially concurs in the expressions of affection and respect for our brethren of the diocese of Western New York, contained in the resolutions of the Board of Managers of the Education and Missionary Society, and earnestly hopes that those brethren will ever find in the clergy and laity of this diocese an affectionate willingness to extend all needed aid in the prosecution of the missionary work in their diocese.

The Committee would further respectfully suggest, that as the object of the special Canon of 1838 is superseded by the above mentioned arrangement and settlement of the missionary concerns of the two dioceses, it is expedient that the said Canon be repealed.

Signed in behalf of the Committee,
BENJAMIN T. ONDERDONK, Ch'n.

The resolutions of the Committee were adopted, and the secretary was directed to forward a copy of the same to the Rt. Rev. President of the Convention of the Diocese of Western New York.

Notice was given of intention to propose the repeal of the Canon of the Special Convention of 1838. The reference required by Canon 18, was unanimously dispensed with.

The report of the Committee on the Constitution and Canons was called up, and on motion, re-committed, together with the alterations proposed at this meeting, of Canons 13 and 15, to the same Committee.

MISSIONARY APPOINTMENTS FOR THE DIOCESE OF NEW YORK,

Made at a meeting of the Missionary Board, 21st of November, 1840.

Albany county. West Troy, Rev. A. T. Twing, Rensselaerville; and Greeneville, *Greene county*, Orsamus H. Smith.

Delaware county. Walton and Franklin, Rev. Asa Griswold, Deacon.

Dutchess county. Lithgow, Rev. Hiram Jelliff.

Essex county. Ticonderoga, ———.

Franklin county. Malone, ———.

Greene county. Cairo, Rev. George Sayres; Oakhill, Rev. James Thompson.

Herkimer county. Fairfield and Norway, Rev. William Baker; Herkimer, ———; Little Falls, Rev. William S. Bartlett.

Montgomery county. Fonda, Rev. John Noble; Port Jackson and West Charlton, *Saratoga county*, ———.

Otsego county. Gilbertsville and Exeter, Rev. John Hughes; Westford and Cherry Valley, Rev. Joseph Ransom; Oneonta and Otego, Rev. Andrew Hull.

Putnam county. Paterson; and Pawlings, *Dutchess county*, Rev. Sheldon Davis, Deacon.

Queen's county. Cold Spring Harbor; and Huntington, *Suffolk county*, Rev. Isaac Sherwood.

Rensselaer county. Hoosic Falls, Rev. David I. Burger.

Saratoga county. Stillwater and Mechanicville, Rev. Reuben Hubbard; Waterford, and Cohoes, *Albany county*, Rev. Cyrus Stebbins, D. D.

St Lawrence county. Canton, ———; Morristown and Heuvelton, ———; Waddington and Lisbon, ———.

Sullivan county. Monticello, Rev. Edward K. Fowler.

Suffolk county. Setauket and Islip, Rev. Charles Seabury.

Ulster county. Kingston, ———; Marlborough, Rev. George W. Fash, Deacon.

Warren county. Glen's Falls, and Sandy Hill and Fort Edward, *Washington county*, Rev. John A. Spooner.

Washington county. Hampton, Rev. Lucius M. Purdy; Whitehall, Rev. Palmer Dyer.

Westchester county. North Salem and Somers, ———.

INTELLIGENCE.

The Rev. R. S. Mason, D. D., late President of Newark College, Del. has taken letters of dismission from the diocese of Delaware, to that of North Carolina, and has accepted a call from the Vestry of Christ Church, Raleigh, to become rector of that parish.

At a meeting of persons favorable to the formation of a Protestant Episcopal Church in the Northern Liberties, held on Saturday evening, the 28th November, articles of association were adopted and a parish was organized under the name of "*Advent Church,*" *of the County of Philadelphia.*

The following gentlemen were elected to serve as vestrymen until Easter Monday next, viz. Lewis Kensill, Isaac Laws, Jr., Henry Rihl, George Benners, William Harrison, William Super, E. H. Murray, Abel Reed, James Vineyard and John Kessler, Jr. Services will be held at the Commissioners' Hall, North Third Street, Northern Liberties, on every Sunday morning and evening.—*Episcopal Recorder.*

The first Episcopal Convention for the State of Missouri, was duly organized, and began its sittings yesterday, November 17th, Bishop Kemper, presiding. Rev. F. F. Peake, Secretary.

Rev. P. R. Minard delivered the sermon at the opening of the Convention, from the text: "Obey them that have the rule over you." We learn that the sermon will be published with the Journal of the Convention.—*Ib.*

A correspondent in St. Louis writes us as follows:

Bishop Kemper returned on Thursday last after an absence of nearly seven months, most of which was spent in visiting his extensive field of missionary labor.

On Sunday confirmation was held in the morning in Christ Church, when eighteen persons were confirmed, and in the evening at St. Paul's, (mission church,) when sixteen renewed the solemn vows made for them at baptism; the Bishop preached on both occasions. It being the first time the Bishop met the congregation of Christ Church since his resignation as rector, at the conclusion of his sermon he briefly alluded to the dissolution of his pastoral relation to them which had existed for nearly four years, and warmly recommended the present rector, (Rev. F. F. Peake,) to their confidence, sympathy and prayers.

The primary Convention met in Christ Church yesterday morning, when the opening sermon was preached by Rev. P. R. Minard, from Heb. xiii. 17. There was present beside the Bishop, Rev. Messrs. Smith, Minard, Hodges, Crane, Peake, Hommann, Payne and Mead. The Convention is yet in session, and I presume an account of its proceedings will be furnished by a more competent pen.—*Ib.*

Consecration.—Nov. 7th, St. James' Church, in Drummondtown, Accomac, Va., was consecrated by the Rt. Rev. William Meade. Prayers by the Rev. Mr. Miller—sermon by the Bishop.

The Rev. William J. Clark has accepted an unanimous invitation from the vestries of St. Paul's Church, Berlin, and All-Hallow's Church, Snow Hill, Worcester parishes, Worcester county, Md., to become their rector, and requests that all letters and papers intended for him may be directed to the former place.—*Banner of the Cross.*

Ordination.—On Sunday, Dec. 6th, in St. James' Church, in this city, the Rev. Robert Bethell Claxton, deacon, was admitted to the holy order of Priests, by Bishop H. U. Onderdonk.—Morning prayer by the Rev. Mr. Morton; sermon by the Bishop; the applicant presented by the Rev. Dr. May. These two presbyters, with the Rev. Mr. Grigg, united with the Bishop in the imposition of hands, and assisted him in administering the holy communion.—*Ib.*

From the Southern Churchman.

Mr. Editor,—We have just been favored by the official services of Bishop Meade in the regular course of his Episcopal visitation. Though in feeble health, he preached for five successive days, consecrated St. James' Church, administered baptism to one, and confirmation to four persons, gave much useful instruction, and made apparently many happy impressions by his frequent casual addresses in public, and by his familiar conversations in private. His visit gave us fresh evidence of the excellence of that ecclesiastical regimen which aims to provide for every congregation—however feeble—the wholesome inspection and counsel of an experienced, judicious, and pious Diocesan.

St. George's parish Accomac, Nov. 16.

Ordination.—On Wednesday, the 25th ult. the Rt. Rev. R. C. Moore ordained to the office of Deacon, Mr. J. Morse, son of the Rev. Mr. Morse, of Newburyport, Massachusetts.

Correction.—The Rev. J. S. Marbury wishes to have his letters and papers sent to New London, Bedford county, instead of Lynchburg, as noticed in a late No. of the Southern Churchman.

Rev. Dabney M. Wharton requests that his letters and papers be hereafter directed to Cloverdale post-office, Botetourt county, Va.

MARRIED,

At her residence in Granville, N. Y., Nov. 24th, by the Rev. Mr. Fuller, Mr. Alfred W. Upham, of Philadelphia, Pa., to Mrs. Elizabeth R., wife of the late Lyman Granger, Esq, and daughter of the late Hon. Judge Gibbs, of Granville, N. Y.

On Wednesday, the 11th ult., at St. James' Church, Accomac county, Va., by the Rt. Rev Bishop Meade, the Rev. Benjamin M. Miller, rector of St. Paul's Church, Norfolk, to Ann D., eldest daughter of the late Col. Thomas M. Bayley, of the former place.

OBITUARY.

It has become our painful duty to announce to the readers of the Southern Churchman, the death of its editor, the Rev. ZECHARIAH MEAD. At half past 3 P. M., on the 27th ult., after a painful illness of 8 weeks, his liberated spirit took its joyful flight to a better world.

At 6 years of age, Zechariah Mead was solemnly dedicated to God by the prayers of a dying mother God heard and answered those prayers of faith,—for at the age of 14, we find him entering upon the Christian life. He was, at this early age, awakened to a sense of his guilt, brought to estimate the value of his soul, and earnestly to endeavor to secure its salvation, by hearing a sermon by the eloquent Carlos Wilcox, on the words, "Son of man, can these bones live?" Eze. xxxvii. 3. Shortly after this, he was placed, an orphan, in a mercantile house in New York, to be educated as a merchant. But so discordant to his taste was th[illegible]pursuit, that he soon renounced it, and commenced a classical education, as preparatory to the study of theology.

Mr. Mead was a graduate of Yale College, where he took the degree of A. B., September 14th, 1825, and of A. M., September 10th, 1828.

He received his theological education at the Alexandria Seminary, and was admitted to the order of deacon by Bishop Meade, in Christ Church, Alexandria, Feb 17th, 1830, and was ordained priest by Bishop Moore, in Christ Church, Norfolk, 1832.

Mr. Mead's first pastoral charge was in Albemarle county, Va., where he officiated in Christ church, Charlottesville, and in St. Ann's and Walker's parishes. From Charlottesville, he was called to the rectorship of Grace church, Boston. During his residence here, he was married, on the 25th February, 1835, to Mrs. Anna M. C. Otis, step-daughter of George Alexander Otis, of Boston, and grand-daughter of Major General Hull, of the U. S. Army. After retiring from the rectorship of Grace church, Mr. Mead officiated a year in St. Stephen's, New York, during the absence of the rector in Europe. On the 3d of November, 1837, he took charge of the editorial department of this paper.

As a pastor, our departed friend every where secured the confidence and love of his parishioners, and left behind him an abiding conviction of his sincere piety and ardent devotedness to his Divine Master's cause.

He often asked his clerical friends at parting to give him the apostolic benediction, and seemed peculiarly to value it. He had earnestly prayed that he might be able to meet death in "the full possession of his faculties," and his request was granted; for though before often too weak to speak, and with his mind incoherent from prostration of strength, yet for several hours before his death, he had unusual strength and a perfectly lucid mind. The sacrament of the Lord's Supper was administered to him about an hour before his death. He entered fully into the spirit of the service, during the prayers repeating the most consolatory petitions audibly, and following his officiating friend in the confession, Lord's Prayer, and in the Gloria in Excelsis. He appeared to derive much comfort and joy from the sacrament, evidently taking delight in it. After this holy service, in which is imbodied every Christian principle and sentiment which could be desired to support and comfort the sick, was ended, he clasped his hands and said most emphatically and joyfully to me, "I rejoice, I rejoice, I rejoice forever, forever, forever!" The words "I rejoice," and "glory to God," were the last ever uttered by our friend.—*Southern Churchman.*

CALENDAR.

DECEMBER.

20. Fourth Sunday in Advent.
21. St. Thomas the Apostle.
25. CHRISTMAS DAY.
26. St. Stephen the Martyr.
27. First Sunday after Christmas, and St. John the Evangelist.
28. The Holy Innocents.

JANUARY.

1. The Circumcision of our Lord Jesus Christ.
3. Second Sunday after Christmas.
6. The Epiphany, or the Manifestation of Christ to the Gentiles.
10. First Sunday after the Epiphany.
17. Second Sunday after the Epiphany.
24 Third Sunday after the Epiphany.
25. The Conversion of St. Paul.
31. Fourth Sunday after the Epiphany.

DIOCESAN RECORD.

BISHOP ONDERDONK'S APPOINTMENTS FOR THE ANNUAL CONFIRMATIONS IN NEW YORK AND BROOKLYN.

First Sunday after Christmas, and Festival of St. John the Evangelist, December 27, St. Mary's Church, *Brooklyn.*

Second Sunday after the Epiphany, January 17, Calvary Church, *New York.*

Fourth Sunday after the Epiphany, January 31, Church of the Annunciation.

Sexagesima Sunday, February 14, Church of the Nativity.

First Sunday in Lent, February 28, St. Paul's Chapel.

Third Sunday in Lent, March 14, St. John's Chapel.

Fifth Sunday in Lent, March 28, St. Bartholomew's Church.

Sunday next before Easter, April 4, St. Mark's Church.

Second Sunday after Easter, and Festival of St. Mark the Evangelist, April 25, St. Ann's Church, *Brooklyn.*

NOTICES.

YOUNG MEN'S AUXILIARY EDUCATION AND MISSIONARY SOCIETY.

A stated meeting of the Board of Managers will be held in the Sunday School Room of St. John's Chapel, on Monday evening the 21st inst., at a quarter past 7 o'clock.

Dec. 19, 1840. WM. A. DUNCAN, *Recording Secretary.*

CHURCH OF THE NATIVITY.

The Ladies of the Church of the Nativity are preparing to hold a Fair for the sale of useful and fancy articles, in aid of the funds of said Church. Any donations in money or articles, will be thankfully received, and may be left with Mrs. Lippitt, 567 Fourth street; Miss C. M. Alsop 293 Third steet; Mrs. Ten Broeck, 551 Fourth street; or at the Sunday School Union Depository, 28 Ann street.

☞ The Fair will be held at the Lyceum of Natural History, in Broadway, a few doors below Prince street, on Tuesday and Wednesday, the 29th and 30th of the present month.

New York, Dec 12, 1840.

MISSION FAIR.

The ladies of the Mission Church of the Epiphany will hold a Fair for the benefit of said church, consisting of useful and fancy articles, at the Columbian Hall, 263 Grand street, near the Bowery, on Tuesday, Wednesday and Thursday, the 22d, 23d and 24th of December, from 10 A. M. to 10 P. M.

Any donations in furtherance of the object will be thankfully received. They may be left with Swords, Stanford & Co., 152 Broadway; J. A. Sparks, at the office of the Churchman, 111 Nassau street, up stairs; at the Depository, 28 Ann-street; with Mrs. Isaac Lawrence, 498 Broadway; Mrs. Gillespie, 56 Bleecker-st; Mrs. William T. Pinkney, 188 Henry street; Miss Sophia Lock, 158 Broome street; Mrs. Burger, 175 Bowery; Mrs. Joseph Moore, 220 Henry st; or Mrs. Lot Jones, 192 Allen-street. Dec. 5, 1840.—t19

EIGHTH AVENUE SUNDAY SCHOOL.

The Ladies attached to the Sewing Society of the Eighth Avenue Sunday School, would ask the aid of the members of the Church in behalf of the destitute children of this school. Any articles of clothing or materials will be thankfully received, and may be left at the Sunday School Depository, No. 28 Ann street, and with Swords, Stanford & Co. 152 Broadway.

Nov 21—5t

ACKNOWLEDGMENTS.

MISSIONARY AT LARGE.

It is with feelings of pleasure and of thankfulness that the subscriber acknowledges the receipt of the following sums:

From Thomas Otis, esq. $15; from Henry Laight, esq, $25; by the hands of Mr Stanford, of 152 Broadway, from J C, $15; by the same, from a Lady of St Paul's Chapel, $5; by the same, from a member of St Luke's Church, $3; by the same, from Mrs Stanford, $2. All these donations, excepting the first, were given for the poor; the first was given to be expended in clothes for the destitute children in the Sunday schools under the charge of the Missionary.

Other charitable Christians who may be disposed to aid this department of the operations of the Church, are respectfully requested so to do. And any donations, &c. may be left at the Tract Depository, 28 Ann street; Mr Sparks, office of the Churchman, 111 Nassau street, up stairs; Swords, Stanford & Co. 152 Broadway; or the residence of the subscriber. B EVANS,
Missionary at Large, No 7 Third Avenue.
December 18.

MISSION CH. OF THE HOLY EVANGELISTS.

The subscriber gratefully acknowledges the receipt of $15 from J C for the poor, through Swords, Stanford & Co. Further donations are respectfully solicited from the benevolent, and will be thankfully received, if left with Swords, Stanford & Co, 152 Broadway; at the Depository, 28 Ann street; or with JESSE POUND,
Dec 19. 26 Vandam street.

MISSION CHURCH OF THE EPIPHANY.

The subscriber gratefully acknowledges the receipt of the following donations for the benefit of the poor:

By Swords, Stanford & Co—from G H Swords, esq. $5. From a Lady, $3. From E, $2. From E, for the City Mission, $5

N. B. Any donations for the poor will be thankfully received. They may be left with Swords, Stanford & Co, 152 Broadway; J. A. Sparks, office of the Churchman, 111 Nassau street; at the Depository, 28 Ann street; or at the residence of the missionary. LOT JONES,
Dec. 16, 1840. 192 Allen street.

DOMESTIC MISSIONS.

The treasurer of the Committee for Domestic Missions, since his report of the 9th instant, has received the following contributions, viz.

From St Luke's Church, Glastonbury, Ct. for Domestic Missions, $12,72 and from the Sunday school of said church, $4,57—both by the hands of the Rev W B Ashley, rector, $17,29. From Trinity Church, Newport, R I, by the hands of the Rev Francis Vinton, $76, ($26 of which are for Jubilee College, Ill, and $50 for the treasury of the Domestic Missionary Board, $76. By the hands of Daniel Ravenel, Esq. agent, &c, received from the Rev Mr Hanckel, jr, a contribution from St Paul's Church, Radcliffeborough, S C, $2,20. From Mrs Nichols, of Christ Church, Poughkeepsie, N Y, for Domestic Missions, $20. From St Paul's Church, Lynchburg, Va, by the hands of the Rev Thomas Atkinson, rector, $30. From Mr. Henry I Beare, of Christ Church, Brooklyn, N Y, for Bp McCoskry's diocese, $10. By the hands of N T Rochester, Esq. received from the scholars of St Luke's Church Sunday school, Rochester, to be appropriated $20 for the use of Sunday schools in Bp Kemper's diocese, and $10 for Sunday schools in the diocese of Bp Chase, $40. By the same hands, appropriated as follows, viz, from the Young Ladies' Benevolent Society of St. Luke's Church, Rochester, $50; from Miss L L R, $5; from Mrs Sophia Rochester, for Bp Chase $20; from T H R, for the same $12; from N T R for the same $10,—$97. From X D, for the Domestic Missionary fund, $30. Total receipts, $540 29.
JAMES SWORDS, Treasurer.
December 18, 1840.

FOREIGN MISSIONS.

The treasurer has further to acknowledge:

Remitted by Rev H Croswell, rector, from the offerings of the Church in the parish of Trinity Church, New Haven, for general purposes $50, special towards erecting church at Matagorda, Texas, $50,—$100. Remitted by H Trescot, Esq. agent at Charleston, from Monthly Missionary Lecture, at St Stephen's Church, by Rev Paul Trapier, $16 83; from St Michael's Church, $7 81; from St Paul's Church, per Rev. S. Hanckel, $101—$125 64, exchange $1 24—$124 40. Remitted by Rev Francis Vinton, from Trinity Church, Newport, R I, a special appropriation towards the erection of the church at Matagorda, Texas, $25. Total receipts $249 40.
CHARLES J. ALDIS, Treasurer.
Bank of America, 15th Dec. 1840.

NEW YORK BIBLE & COMMON PRAYER BOOK SOCIETY.

The Treasurer thankfully acknowledges the receipt of the following sums:—

From Trinity Church, Newport, auxiliary, by Rev. Francis Vinton, for purchase of Prayer-books, $5. From annual subscribers, $59 50. From Ladies' Sewing Society of St. James' Church, Newtown, L I, by Rev. G A Shelton, Rector, $5. Total 69 50.

Donations and Subscriptions thankfully received by
THOMAS BROWNING, Treasurer,
Bank of America.
Or at the Depository, 28 Ann street, by
THOMAS C. BUTLER, agent.
New York, Dec. 19, 1840.

PROTESTANT EPISCOPAL TRACT SOCIETY.

The treasurer thankfully acknowledges the receipt of the following sums—

From Trinity Church, Newport, auxiliary, by Rev. Francis Vinton, for purchase of Tracts, $5. From annual subscribers, $35. Total $40.

Donations and subscriptions thankfully received by
THOMAS BROWNING, Treasurer,
Bank of America.
Or at the Depository, 28 Ann-street, by
THOMAS C. Butler, Agent.
Dec. 19, 1840.

UNION DEPOSITORY,
28 ANN-STREET.

Letters have been received at the Depository of the General Prot. Epis. S. S. Union, during the week ending Dec. 16, from the following individuals, viz.

Rev. G B Andrews, New Hamburg, with remit; R S H George, Phil, 2 letters; W M Morrison, Washington City; Postmaster at Detroit, Mich; do at Cloverdale, Va; do Patersville, Md; D Brunner, Baltimore.

Packages have been forwarded from the Depository during the fortnight ending Dec. 16th, as follows:

To Joseph Gill, Richmond, Va, per sch Leontine: to Belknap & Hamersly, Hartford, Con, per steamer New York; to L H Young, New Haven, per do; to Charles Stimpson, Boston, per Harnden's Express; to Rev Dr Reed, Poughkeepsie, per towboat Exchange; to R S H George, Phil, per Union Line; to A E Miller, Charleston, per sch Tybee; to D Brunner, Baltimore, per schr Celeste; to do do via Phil, per Union Line; to W Rowland, Norfolk, Va, per sch Empire; to C Foote, Bridgeport, Con, per steamer Croton; to A P Merrill, Natchez, Miss, care of James Lemirk & Co, New Orleans, per ship Huntsville; to F T Parsons, Goshen, per steamer Washington; to Rev Dr Coit, New Rochelle, 1 box and bundle, per steamer American Eagle; to Rt Rev G W Doane, D D, Burlington, N J, per Rail Road; to Benjamin Adams, Esq, P M, Dresden, Ohio; to Thomas W Brown, for Trinity Church, Newport, 1 bundle sent to Ackerman & McKee, to be forwarded by first packet.

BOOKS FOR CHRISTMAS AND NEW YEAR.

ALL the English and American Annuals published for 1841, with various Religious and Standard works in fine bindings. A very large assortment of books for children, together with Games, Puzzles, and Fancy Articles, suitable for Holiday Presents. For sale at H. & S. RAYNOR'S Bookstore,
Dec.19—3tif 76 Bowery.

EPISCOPAL PRAYER BOOKS,
Superbly Bound.

THE Publishers have on hand a few copies of their bound expressly for exhibition at the late Fair of the American Institute, viz: in super extra morocco, gilt, with silk linings and morocco joints, three sizes, viz: 12, 18 and 24mo. Printed from new stereotype plates, in single columns, on very fine paper, and embellished with six appropriate steel engravings, the frontispiece being a representation of Christ blessing the bread.—They are a very splendid article for presents for the coming holidays.

A small number of each size have *silver* clasps.
H. & S. RAYNOR, Publishers,
Dec 19—3tif No. 76 Bowery.

PUBLICATIONS FOR THE HOLIDAYS.

THE General Protestant Episcopal Sunday School Union, has published the following books for Christmas and New Year's Presents, and for Sunday School Libraries.

AGATHOS, AND OTHER SUNDAY STORIES; by Samuel Wilberforce, M. A., Archdeacon of Surrey, with four beautiful illustrations on wood—18mo. 170 pages, fine muslin.

THE HOLY CHILD OF NAZARETH.—An Address to the Children of several of the Churches in the City of Philadelphia; by the Rt. Rev. G. W. Doane, D. D., Bishop of New Jersey—36 pages, 18mo. enamelled paper.

SKETCHES AND STORIES FOR YOUNG CHILDREN 32mo, four numbers 32 pages each, enamelled paper covers.

To be published shortly,

A WEEK IN THE NEW YEAR, 132 pages 18mo. with four beautiful wood engravings—fine muslin.

Also for sale at the Depository—
Heart's Ease, by Bp. Patrick,
Keble's Christian Year.
The Prayers of the Church,
The Year of the Church,
Burger's Version of the Psalms.
Bishop Brownell's Religion of the Heart and Life, 3 volumes. And other books suitable for presents.

Address all orders for books and all remittances, to
JOHN W. MITCHELL, Treasurer, or
DANIEL DANA, JR., Agent,
Dec.19—tf Union Depository, 28 Ann St.

COXE'S CHRISTIAN BALLADS.
WILEY & PUTNAM, 161 BROADWAY,
HAVE JUST PUBLISHED

CHRISTIAN BALLADS—By Arthur Cleveland Coxe, in one vol. 12mo., cloth, or beautifully bound in Turkey Morocco, for presents.

'CHRISTIAN BALLADS.'—This is the title of a thin volume of poems, just published by Wiley & Putnam of this city. Though no name accompanies them, it is known that Mr. Arthur Cleaveland Coxe is the author. Several of them have appeared in this paper, copied from the 'Churchman,' for which they were originally written, and they have nearly all been extensively re-published in the journals of this country and England. Mr Coxe loves better

'The old and antique rhyme,
Than the light airs and recollected terms
Of these most brisk and giddy paced times,'

and there is consequently a seeming affectation of quaintness in his style, a use of words obsolete, etc. that will not please many readers; and some brief passages, particularly in the poem on Lake St. Sacrament, exhibit evidence of carelessness; yet the book contains fine poetry; better than any original volume, save one or two only, which has been published during the year. A deep love for the rites and ceremonies of the Episcopal Church, is the distinguishing characteristic of Mr Coxe's ideas, but the poems are not polemical.—*New Yorker.*

'CHRISTIAN BALLADS.'—A small but handsome volume, bearing this title, has been issued from the press of Messrs. Wiley & Putnam, Broadway. Although published anonymously, we believe it is no secret that is author is Mr. A. Cleveland Coxe, one of our most promising young poets. Most of the poems in this collection attracted general admiration in the columns of the 'Churchman,' and subsequently in other religious, literary, and secular journals; and many of them are characterized by striking beauties, both of thought and execution. Our young friend will pardon us for saying, that in his brief prefaces he has, we fear, directed the reader's attention unnecessarily, and not over-humbly, to the religious influences by which he has been impelled to write. These would be inferred from the poems themselves, and *should* be, as it strikes us; without an apparent ostentation, which some might be uncharitable enough to consider as adscititious boasting, in relation to that which should rather be inferred than proclaimed; which 'vaunteth not itself, is not puffed up.'—*Knickerbocker*, Dec. '40.

W. & S. have also just published—
ENSENORE:—A POEM, in one vol. 8vo.
SACRED MELODIES, or HYMNS FOR YOUTH, with appropriate selections from Scripture, in one vol. 12mo. Dec.19—3t.

SWORDS' ALMANAC FOR 1841.

JUST published and for sale by
Dec 19 SWORDS, STANFORD & CO.

D. APPLETON & CO., 200 BROADWAY,
HAVE THIS DAY PUBLISHED

A DISCOURSE concerning Prayer and the frequenting Daily Public Prayers, by Symon Patrick, D. D., some time Lord Bishop of Ely. Edited by Francis E. Paget, M. A., rector of Elford and chaplain to the Lord Bishop of Oxford. 1 vol. 16mo.

Recently published by the same author, and uniform with the above:

HEART'S EASE, or, a remedy against all troubles; with a consolatory discourse, particularly directed to those who have lost their friends and dear relations.

D. A. & Co. have in press, to be ornamented as the above with beautiful wood cuts, and to be elegantly printed:

SACRA PRIVATA, by T. Wilson, Lord Bishop of Sodor and Man, reprinted entire.

THE PARABLE OF THE PILGRIMS, by Symon Patrick, some time Lord Bishop of Ely.

DICE VIVERE,—*Learn to Live*, by Christopher Sutton, D. D.

DICE MORI,—*Learn to Die*, by the same author.

D. A. & Co., will also splendidly publish,

The Natural History of Society, by Dr. W. C. Taylor.

Schligel's Philosophy of History, 2 vols.

Palmer's Treatise on the Church, edited by Bishop Whittingham, 2 vols. 8vo.

Dec. 19.

A NEW AND BEAUTIFUL VOLUME OF SACRED POETRY.
D. APPLETON & CO., 200 BROADWAY,
Will publish early in the coming week,

THOUGHTS IN PAST YEARS, by the author of the '*Cathedral.*' 1 vol.

There can be no more appropriate or beautiful volume, as a Christmas or New Year's present, than these delightful "*Thoughts in past years.*"

D. A. & Co., have just published the interesting volume by Mary Howitt, entitled "SOWING AND REAPING," gilt extra.

Dec. 19.

CHURCH MUSIC—SITUATION WANTED

A YOUNG LADY who is familiar with the Church Service, and can read Music at sight, is desirous of securing a situation as Principal Singer in a Church in this City or Brooklyn.

INSTRUCTION IN MUSIC.

Having received a thorough Musical Education from the first masters, and recently had the charge of the Musical department of a Female Seminary at the South, she is also desirous of a similar situation in this city or vicinity. Lessons on the Piano Forte and in Singing, will also be given at Seminaries, or at the residence of pupils. References of the first respectability can be given.

For terms, &c., address "WILMOT," Churchman Office. Dec 12—3t

PRAYER BOOKS.

PRAYER Books, Weller Tracts and Sermon Books, for sale at this office. Dec. 12.

PRAYER BOOKS, BIBLES, &c. &c.

JUST RECEIVED, an elegant assortment of Prayer Books, Bibles, &c. &c., in all sizes and bindings. Prices from 25 cts to $10.

Bp. Wilson's Sacra Privata, London ed. calf extra.
Christian Year.
Religious Offering.
Friendship's Offering.
Christian Keepsake.
Blunt's Life of Christ.
Young Ladies' Companion, and
Life of Wycliffe, by Miss Margaret Cox.
Glimpses of the Old World, and Walk about Zion, by Rev. J. A. Clark.

The Church Choir, a highly approved work, adapted to the worship of the Protestant Episcopal Church, by Joseph Muenscher, Professor of Biblical Theology, Theological Seminary, Ohio.

Also, Episcopal, Theological and Devotional Books, &c. with a variety of Books suitable for the Holidays. For Sale by CHARLES HENRY.
194 Fulton Street, 2d door from N.
Dec. 12, 1840—3w.

INSTRUCTION.

WANTED, a situation either as Private Instructor, or in connection with some Seminary in this city, where either his whole time or a fraction of it would be required. The applicant brings the testimonies of successful experience,—is a graduate of Union College, expects to devote years to this employment, and can produce the most satisfactory references. Address S. S. N. through the city Post Office.

New York, Dec. 12, 1840—tf

THE Subscriber has opened a class for the Instruction of Young Ladies, at his own house, No. 101 Third Avenue, in the higher department of English literature, including the theory and practice of composition—an outline of history, ancient and modern, with some attention to the writers on mental philosophy.

Days of attendance, Mondays, Tuesdays, Thursdays and Fridays, from 11 A. M. to one P. M.

Terms, $25 per quarter of 12 weeks.
ARCH. McVICKAR,
December 5—4t. No. 101 Third Avenue.

UNIVERSITY GRAMMAR SCHOOL,

IN the first story of the University Building, in Washington Square.

The School receives Boys who have learned the alphabet, and carries them through a regular course of education for the Freshman Class of any College, or for any branch of business. Together with the usual branches of English study, the Mathematics, the Greek, Latin and French Languages are pursued. Other modern languages are taught whenever a class of four pupils can be formed.

The present quarter began on Thursday, the 19th of November. Pupils who are to enter this season should make early application to the Rector, No. 1 University Buildings, or at the bookstore of Bartlett & Welford, Astor House, where circulars can be obtained.

December 5—tf.

TWO LADIES, lately arrived from England, are desirous of employment as Instructresses; they are proficient in Music and Drawing, and conversant with every branch of a solid and genteel education.—They will be happy to attend schools in New York and its immediate neighborhood; or to give lessons either at the houses of their pupils, or at their own rooms. The elder has been engaged in the Vice-Chancellor's family at Oxford, and both are permitted to refer to the following gentlemen in New York:

The Right Rev. Benjamin T. Onderdonk, D. D. Bishop of New York; the Rev. William Berrian, D. D. the Rev. Manton Eastburn, D. D; the Rev. Edward Y. Higbee; the Rev. James Milnor, D. D.; the Rev. Joseph H. Price; the Rev. Samuel Seabury, D. D.; the Rev. Thomas H Taylor, D. D.; the Rev. Jonathan M. Wainwright, D. D.; James B. Elliman, Esq.; John H. Hicks, Esq.; John Smith Rogers, M. D.; and Messrs. Swords, Stanford & Co., from whom further information may be obtained.

469 Broadway. Nov. 28—tf

18mo RUBRICATED COMMON PRAYER BOOK.

NEWLY corrected and very carefully compared with the Standard Books of the Church, by a Presbyter, appointed by the Rt. Rev. Bishop Onderdonk—and the most minute errors have been corrected. This edition is printed on very fine paper, and embellished with six appropriate and highly finished steel engravings, by the first artist; and bound in various styles of Turkey morocco, plain and extra gilt very appropriate for a holiday gift, as there is a rich presentation plate in front of the book. The publisher trusts that the pains he has taken to render this edition of the Prayer Book so perfect and beautiful, will be duly appreciated by the Church. Published by
GEORGE MILLER,
Nov 28—tJan 2. 647 Broadway.

CHURCH ALMANAC FOR 1841,

JUST PUBLISHED and for sale by the Protestant Episcopal Tract Society, at their Depository, 28 Ann street, price four dollars a hundred, fifty cents a dozen, or six and a quarter cents single.

Oct 17 THOMAS C. BUTLER, Agent.

THEOLOGY FOR THE PEOPLE.

Just published and for sale by D. BRUNNER, No 1, N. Charles street, Baltimore, at the Protestant Episcopal Book Depository,

A PLAIN and Practical System of Divinity for the People, in a series of Sermons founded upon the Church Catechism; by J. P. K. HENSHAW, D. D., Rector of St. Peter's Church, Baltimore.

P. S. The Banner of the Cross, Episcopal Recorder, Philadelphia; and Southern Churchman, Richmond; will please insert the above to the amount of one dollar, and charge to the publisher.

Oct. 3—tf

PEACE OF MIND.

John xiv. 1: Let not your heart be troubled.

It is not either fineness of wit, or abundance of wealth, or any such like inward or outward ornament, that makes the difference between men, and renders the one better than the other; but the firmness of good principles, the settledness of the spirit, and the quiet of the mind. To the obtaining of which, all the old philosophers, many hundreds of years before our Saviour, did wisely summon all their forces; all whose lessons, when they are summed up, amount only to this, to teach a man how to be contented. Socrates was upon this score accounted the best amongst them, because though he understood but a little of the frame of nature, yet he well understood himself; and perceived that he was not the wisest man that could read rare things in the stars, and could follow the paths of the sun, and trace all the heavenly bodies in the course which they run; but he that could tell how not to be troubled either for the want of that knowledge, or for any other thing.

Christianity hath not a new design in hand, but more rare and excellent instruments to effect the old. What heathens could speak of, it enables us to do. And still it is as true as ever it was, that nothing betters a man's condition, but that which rids him of all his griefs, and eases him of his troubles. So a great divine among the ancients observes, that Christians are not distinguished from others σχήμασι καὶ τύποις ἐξωτέροις, by outward fashions and modes, by their external forms and moulds into which they are cast, or by professing a body of notions differing from others in the world; but by the renewing of their minds, by the peaceableness of their thoughts, by charity and heavenly love,* &c. And if we behold in their minds, as in other men's, great shakings or earthquakes, unsettled thoughts and reasonings, unbelief, confusedness, trouble, trembling, fearfulness, (all these words he uses,) they are fast bound to worldly things, they have not attained the end of their Christianity, and are but a little bettered by their new condition.†

That Christ came to discharge the mind of these troublesome guests, the text, and many other verses of the ensuing chapters, plainly tell us: the sense of which is this, "Do but believe that I am from God, and that what I say is his mind, and you need not be troubled." The faith of Christ is an antidote against all evil: peace is the proper result of the Christian temper. It is the great kindness which our religion doeth us, that it brings us to a settledness of mind, and a consistency within ourselves.

Our Saviour, when he spake these words, was just going to leave his little flock; and you must needs think that his patients who were yet under his cure, could not but take the news of his departure very heavily: therefore, as a wise and tender physician, he prescribes them the best directions that he could, and leaves them in their hands; assuring them that every precept of his was a sovereign medicine, every promise of his a cordial to relieve their fainting spirits: and particularly telling them that he would send the Comforter, and that they should be under the regimen and care of the Holy Ghost. These heavenly recipes they have transcribed and transmitted unto all succeeding ages; so that over the Gospel we may write what the Egyptians did over the library, τὸ μὲν ψυχῶν ἰατρεῖον, this is the hospital for sick souls. After all our search, something will trouble us, unless we have recourse hither; or if nothing do, our [illegible] is so much the worse; and that which now would be only trouble, will [illegible] and anguish.

That which I intend for the subject of my discourse is this, *That a Christian heart ought not to be troubled; or, That it doth not become a faithful soul to admit of any disquiet in it.*

By trouble, I understand that tumultuous disorder in the soul which arises from the prevalency of these passions,—fear, carefulness, sorrow, anger, and the rest of their kindred, which have evil for their object. These passions are raised either from something *within* us, or from something *without* us; our Saviour chiefly speaks of the latter, and so shall I also, yet so, as to have some regard for the former, that so I may in all particulars leave the mind well satisfied. That I may not spend so much time in other things, as to have none remaining for that which I mainly intend, I shall not tie myself to the laws of an exact method, but make my discourse consist only of these two general parts: I. Of some reasons why a Christian should not be troubled. II. Of some rules to keep our hearts from trouble.—*Bp. Patrick's Heart's Ease.*

A Caution, and the Conclusion; showing that these things suppose the practice of some more general rules; and that we must not have these truths to get, when we have need of them.

To prevent all misunderstanding, I must desire you to consider, that all these rules are such, as suppose the use of some other, that have a universal influence upon all Christian practice, and these must be joined with them, not severed from them. As first, Prayer.* Secondly, giving thanks in every thing.† Thirdly, Meditation of heaven and eternal blessedness.‡ Fourthly, of God's fulness, and the glories of his attributes.‖ Fifthly, of Christ's death and intercession, with such like;* to all which religious exercises, if we add those rational and natural considerations, we may be well eased.

The truth is, there are no such cordials as those of the Christian religion. Nothing can support and comfort us so speedily and substantially as the belief that God was manifested in our flesh, and therefore hath a singular love to us and care of us: that the Lord Jesus is exalted at the right hand of God; and that we are members of his body, of his flesh, and of his bones: that he hath great, a great compassion to us; and both power and will to relieve or sustain us: that we suffer nothing but what he himself did; and are in the way to that glory where he dwells: and that he will certainly reward our patience, submission, and resignation to him, with endless joys. These things we must always have in our eye and in our heart. On these foundations we must lay the weight of our souls: which will quiet our desires, and banish our fears, and cut off vain hopes, and restore our very reason to a greater clearness and strength. So that we shall be the better able to use all other helps, for the curing all the diseases we labor under.

What remains then but our hearty endeavor thus to settle and compose ourselves? I told you at the entrance that these rules are not like to physic, that will cure us without our thoughts and consideration: so now I must further remember you, that we must not think to take this course as some men likewise do physic, just when the distemper is upon us, but when we are well and in quiet. When the trouble once is begun, and the disease hath seized upon our spirits, it is not so easily cured, and we cannot so well consider nor apply these lessons to our minds; therefore we must use them as we do food, which we take every day to keep us in health, and not as physic, which we take but at certain times, when we find the humour stirring: i. e., we must work our souls to such kind of reasonings and discourses as these are, we must bring our minds to such a way of thinking as I have described, and make these rules so familiar to our minds, that they may be a part of our understanding, and a piece of our reason, not some foreign things to which we run for relief upon occasion of need. We must strip our souls of their former conceits, and clothe them with these notions. We must root out these weeds of bitterness, high esteem of ourselves, and of worldly things, earthly love, unreasonable desire, fond hopes and expectations, rashness and inconsideration; and plant in their stead such good principles as now have been commended to you, and take care that they grow up there. The government of the soul must be altered from the rule of popular opinions, and the tyranny of fancies and imaginations, to the sole command of Christian reason. In this great alteration let us engage all our forces. Think how shameful it is to get all knowledge, and not to know ourselves, nor how to enjoy ourselves; and how miserable he is that encompasses all the world, and searches into all things, only neglects his own peace, or seeks it among the occasions of his trouble. Discharge thyself, therefore, with all speed, of thy passions, of rashness and hasty thoughts. Learn thy duty, do it, know God, and thyself, and the world; and when thou art once humble, prudent, thankful, and heavenly-minded, thou wilt not be displeased at what God or men do; nothing will trouble thee; or if any thing do, it will be this, that thou doest these things no better, and art no more perfect in thy art. But this is the happiness of such a man's condition, that those who mourn shall be comforted; and it is a pleasure to be so troubled; an ease to the mind, to be so aggrieved. No joys here, like those of an ingenuous sorrow; no cup of blessing so sweet, as that which is mingled with tears of true contrition for our ingratitude. With a good saying, therefore, of a wise doctor among the Jews, I will conclude, who seeing a man very sad and sorrowful, thus addressed his speech to him: "If thy grief be for the things of this world, I pray God diminish it; but if it be for the things of the world to come, I pray God increase it."—*Ibid.*

From a London publication, entitled "Christmas Carols, or Sacred Songs, suited to our Lord's Nativity."

SOME ACCOUNT OF CHRISTMAS CAROLS.

The origin of the word *Carol* is uncertain, but whencesoever it was derived, it has been long naturalized in our language. The meaning of the word is generally *a song of joy and exultation*; specially *of religious joy*; the Christmas Carol in particular denotes such a song, adapted to the *festival of Christ's Nativity.*

The Christmas Carol is of high antiquity: indeed, the Angels' Hymn of *Glory to God in the highest*, recorded in St. Luke's history of our Lord's Nativity, has been sometimes cited, as the first instance of this sort of holy song. Bishop Jeremy Taylor says, "As soon as these blessed choristers had sung their *Christmas Carol*, and taught the Church a hymn, to put into her offices for ever in the anniversary of this festivity, the Angels returned into heaven." And with reference to the *Angelical Hymn*, in the Communion Service, L'Estrange remarks, "called it is the *Angelical Hymn*, because the first part thereof is the *Nativity Carol*, sung by the Angels." Milton, also, thus mentions the same hymn:

His place of birth a solemn Angel tells
[illegible] keeping watch by night;
They gladly thither haste, and by a quire
Of squadron'd Angels hear his *carol* sung.

This hymn was introduced at a very early period into the offices of the Christian Church; and in process of time, other hymns of the same sort appear to have been formed after this example. In Brand's Popular Antiquities, we read, "that in the earlier ages of the Church, the Bishops were accustomed, on Christmas Day, to sing *Carols* among their clergy."

Before the era of the Reformation, the singing of Christmas Carols was very commonly practised in this country, as well as in other countries of Christendom. In a Poem, intituled The Popish Kingdom, written about the middle of the sixteenth century, occurs the following mention of Carols, in the account of Christmas Day:

Then comes the day wherein the Lorde did bring his birth to passe;
Whereas at midnight up they rise, and every man to masse.

* * * * * * * *

Three masses every priest doth sing upon that solemne day,
With offerings unto every one, that so the more may play.
This done, a woodden childe in clothes is on the aultar set,
About the which both boyes and gyrles do daunce and trymly jet;
And Carols sing in prayse of Christ, and, for to help them heare,
The organs aunswere every verse with sweete and solemne cheare.
The priestes do rore aloude; and round about the parentes stande,
To see the sport, and with their voyce do helpe them and their bande.

Meanwhile the Christmas Carols, which had originally formed, and still in some degree continue to form, a part of the offices of the Church, had now been brought into a different use; being sung by parties of singers, or nocturnal itinerant musicians, called *Waits*, or *Watchmen*, who roamed about the streets from house to house, on Christmas eve, and other nights preceding the festival, knocking at the doors, singing their Christmas Carols, and wishing a happy new year. This custom is thus described by Barnaby Googe, in the poem already quoted:

Three weekes before the day whereon was born the Lord of Grace,
And on the Thursdaye, boyes and girls do runne in every place,
And bounce and beate at every doore, with blowes and lustie snaps,
And crie, the Advent of the Lord, not born as yet perhaps:
And wishing to the neighbors all, that in the houses dwell,
A happy year, and every thing to spring and prosper well.

Thus the Christmas Carols, which had been originally religious songs, became, in many instances, little else than incitements to the secular mirth and enjoyment which characterized the season of Christmas, and had well-nigh superseded the primitive holy character of the time. A scarce book, printed in the year 1521, contains "a Sett of Christmas Carols," which are called "Festal Chansons, for enlivening the Merriments of the Christmas Celebrity; and not such religious songs as are current at this day with the common people, under the same title."

After the Reformation, the "Christmas Carol" was still continued, as one of the peculiarities of that season of rejoicing; and several compositions, printed in the seventeenth century, make no pretensions to any religious character, but may be more aptly represented in the language of a contemporary, as "the chearful carols of the wassell-cup."

In the mean time, however, others, of a religious character, were also in frequent use. In a work, intituled Five Hundred Pointes of Good Husbandrie, printed in 1557, among the "Christmas husbandlie fare," the author recommends "jolie carols;" and introduces a Christmas Carol, containing the following lines:

Even Christ I mean, that virgin's child
In Bethlem born:
That Lamb of God, that Prophet mild,
Crowned with thorn!

In 1562, a license was granted to John Tysdale, for printing "Certayne goodly Carowles to be songe to the glory of God." Bishop Andrewes, in his thirteenth Sermon, preached on Christmas Day, 1619, celebrates the day, as "glorious in all places, as well at home with *Carolls*, as in the Church with Anthemes." And Dr. Warmstry, in a very rare Tract, 1648, intituled The Vindication of the Solemnity of the Nativity of Christ, judiciously says, "*Christmasse Kariles*, if they be such as are fit for the time, and of holy and sober composures, and used with Christian sobriety and piety, they are not unlawful, and may be profitable, if they be sung with grace in the heart."

But to whatever merit for good intention the compositions generally called Christmas Carols may be entitled, their pretensions seem to have been very slight on the score of execution. A large portion of them have been described as the veriest trash imaginable, and which deserve to be neither printed again nor remembered.

Down to the present time, the custom of singing "Christmas Carols" has been preserved, and is still in existence, varying probably in circumstances and degree, but dispersed more or less over the different parts of the country. A writer in the Gentleman's Magazine, describing the manner in which the inhabitants of the North Riding of Yorkshire celebrate Christmas, says, "About six o'clock on Christmas day, I was awakened by a sweet singing under my window; surprised at a visit so early and unexpected, I arose, and looking out of the window, I beheld six young women, and four men, welcoming with sweet music the blessed morn." In the metropolis, and in some of the southern counties, the writer of this article has often been a witness of the like custom, the performance, however, commencing at midnight, when the day is ushered in by the ringing of the church-bells, and the performers being generally the church-singers. Among the "lingerings of the holy-day customs of former times," which "exercised a delightful spell over the imagination" of the American writer who visited England not many years ago, "the Christmas Carol" has not been forgotten. The scene of the narrative is in Yorkshire. "I had scarcely got into bed," he says, "when a strain of music seemed to break forth in the air just below the window. I listened, and found it proceeded from a band, which I concluded to be the *Waits* from some neighboring village. They went round the house, playing under the windows.... The sounds, as they receded, became more soft and aerial, and seemed to accord with quiet and moonlight. I listened and listened; they became more and more tender and remote; and, as they gradually died away, my head sunk upon my pillow, and I fell asleep." On the following morning, "while I lay musing on my pillow, I heard the sound of little feet pattering outside of the door, and a whispering consultation. Presently a choir of small voices chanted forth an old Christmas Carol, the burden of which was:

Rejoice, our Saviour he was born
On Christmas Day in the morning."

These observations have been thrown together, by way of introduction to the Sacred Songs, now offered to the reader, under the title of Christmas Carols. The custom of singing such songs, which appears to be of very high antiquity, and to have taken hold, for an indefinite series of years, of the minds of our countrymen, is in itself blameless, and capable of being made productive of good. "Even the sound of the Waits," as the author of the Sketch Book, above quoted, beautifully observes, "rude as may be their minstrelsy, breaks upon the mid-watches of a winter night with the effect of perfect harmony. As I have been awakened by them, in that still and solemn hour, when 'deep sleep falleth upon man,' I have listened with a hushed delight; and, connecting them with the sacred and joyous occasion, have almost fancied them into another celestial choir, announcing peace and good-will to mankind." But the forms of words under which, in general, the custom has hitherto been maintained, however praiseworthy in their object, are, from their style of composition, rather calculated to bring ridicule and contempt on sacred subjects, than to encourage such religious feelings as become the seasons and services appropriated to religion. It has, accordingly, been thought, that little poems, written in a plain and easy style, and breathing proper sentiments of piety, could hardly fail to be generally useful, and, ultimately, to supersede the rude strains which are current throughout the country, under the same title.—*Abridged from the Introduction to Christmas Carols with Music.*

CAROL I.

THE CHRISTMAS MORNING SALUTATION.

Awake up, my glory; awake, lute and harp; I myself will awake right early.—Psalm lvii. 9.

Christmas comes, the time of gladness,
Which our fathers gave to mirth:
Then no room had they for sadness;
Joyous at the Saviour's birth.
Then each homestead, decked with holly,
Bay, and ivy leaves, was seen,
Winter's brow of melancholy
Cheering with a chaplet green.

Then kind looks, with pleasure beaming,
Blazing hearth, and festive fare,
Hearts with social feelings teeming,
Welcomed joy, and banished care.
While, with early salutation,
Loud the parish bells were rung,
And in tones of gratulation
Many a village-carol sung.

In our fathers' footsteps treading,
We this Christmas-morning greet,
Fear not aught to evil leading,
Word unholy, thought unmeet;
While dull care and anxious sorrow
To the worldly-wise we fling,
At your windows bid good morrow,
And our yearly carols sing.

If from hearts with mirth o'erflowing,
Fall at times too light an air,
'Mid the golden harvest growing,
Fain we'd pluck each hurtful tare:
In our cup of blameless pleasure
Drops of health we'd fain impart,
Seeking by our sportive measure,
Through the ear to touch the heart.

Joy to all, this hallowed season!
Cheerful boards, this closing year!
Wholesome mirth, controlled by reason;
Ruled by temperance, wholesome cheer!
Christ, who all mankind to gladden,
So his angel sang, was born,
Wills not Christian hearts to sadden
On his happy natal morn.

Joy to all! But let the leaven
Mingle not of earth therein!
Think of Him, who left his heaven,
To destroy the taint of sin:
Think on his dislike of evil,
On His birth and nature pure;
Nor with rash intemperate revel
Chafe the wound he came to cure!

Joy to you of lofty station,
You of noble, gentle blood!
But, amid your elevation,
Cherish thoughts of sober mood;
Think of Him, the heavenly Stranger,
Who this day was born for you,
Heaven's high throne, and Bethlehem's manger,
And the pride of life subdue!

Joy to you, whose earthly treasure
Cheers the heart and charms the eye!
Covet yet a nobler pleasure
Than your hoarded heaps supply.
Think on Him, who left his riches,
And became for your sakes poor,
And a part from you beseeches
For his brethren, from your store!

Joy to you, ye poor and lowly;
If despised, distrest your lot,
Think on Him, the High, the Holy,
When he sought this earthly spot:
Who the name, all names excelling,
Shrouded in a menial shed;
Chose a stable for his dwelling,
And a manger for his bed!

Joy to all, with health attending,
Wish we, such as earth may yield;
Joy celestial, never ending,
By the Saviour's coming seal'd!
So farewell, we kindly greet you;
Happy be this Christmas morn,
Till in God's own house we meet you,
Hymning Him this morning born!

CAROL II.

THE ADVENTS OF CHRIST.

Behold, thou shalt conceive in thy womb, and bring forth a Son, and shalt call his name Jesus. He shall be great, and shall be called the Son of the Highest.—Luke i. 31, 32.

TO BE SUNG BY TWO ALTERNATE COMPANIES.

First Company.

Lo! He comes, an infant stranger,
Of a lowly mother born,
Swathed and cradled in a manger,
Of his pristine glory shorn!
Hallelujah, Hallelujah, Hallelujah,
Praise ye God's incarnate Word!

Second Company.

Lo! He comes, the great Creator,
Calling all the world to own
Him the Judge and Lord of nature,
Seated on his Father's throne!
Hallelujah, Hallelujah, Hallelujah,
Praise ye Him the living Lord!

First.

Lo! He comes, by man unfriended,
Fain with stable-beasts to rest;
Shepherds, who their night-fold tended,
Hail'd alone the new-born guest!
Hallelujah, Hallelujah, Hallelujah,
Praise ye Jesse's tender rod!

Second.

Lo! He comes, around Him pouring
All the armies of the sky,
Cherub, seraph hosts adoring,
Swell his state, and loudly cry,
Hallelujah, Hallelujah, Hallelujah,
Praise ye Christ, the Son of God!

First.

Lo! He comes, constrained to borrow
Shelter from yon stabled shed;
He who shall, through years of sorrow,
Have not where to lay his head!
Hallelujah, Hallelujah, Hallelujah,
Praise Him, slighted by his own!

Second.

Lo! He comes, all grief expelling
From the hearts that Him receive!
He to each with Him a dwelling
In his Father's house will give
Hallelujah, Hallelujah, Hallelujah,
Praise Him on his glory's throne!

First.

Lo! He comes, to slaughter fated
By a tyrant's stern decree:
From the sword, with blood unsated,
Forced in midnight haste to flee!
Hallelujah, Hallelujah, Hallelujah,
Praise Him in affliction's hour!

Second.

Lo! He comes! at his appearing
All his foes before him fall!
Proudest kings, his summons hearing,
On the rocks for shelter call!
Hallelujah, Hallelujah, Hallelujah,
Praise Him girded round with power!

First.

Lo! He comes! but who the weakness
Of his coming may declare,
When, with more than human meekness,
More than human woes he bare?
Hallelujah, Hallelujah, Hallelujah,
Praise him emptied of his might!

Second.

Lo! He comes! what eye may bear him,
In his unveiled glory shown?
Mightiest angels marshalled near him,
Serve, and Him their mightier own!
Hallelujah, Hallelujah, Hallelujah,
Praise Him, with his crown of light!

First.

Man, of human flesh partaking,
Offspring of the Virgin's womb,
Who, the hopeless wanderer seeking,
Deigned in lowly guise to come!
Hallelujah, Hallelujah, Hallelujah,
Praise ye the incarnate Word!

Second.

Son of the Eternal Father,
Who again in power shall come,
Round him all mankind to gather,
And pronounce the unerring doom!
Hallelujah, Hallelujah, Hallelujah,
Praise ye Him, the living Lord!

As the *word* of God, well studied, will help us to understand his *providences*; so the *providence* of God, well observed, will help us to understand his word.

From the Christian Witness.

PREJUDICES AGAINST THE EPISCOPAL CHURCH.

It has been the fate of the Episcopal Church, from its earliest introduction into this country, to be the subject of obloquy and misrepresentation. The force of prejudice is proverbial. It often resists the most conclusive evidence, and is blind even to the proof afforded by the senses. "Can any good come out of Nazareth?" is not unfrequently considered as a sufficient answer to the most cogent appeals. It cannot indeed be denied that our Church, of late years, has been better understood than formerly, and is accordingly viewed by many in a more favorable light. Still, however, it sometimes encounters considerable opposition even from those who, from the nature of their professional pursuits, should be better informed in relation to it than would seem to be the case. These reflections occurred to my mind on accidentally meeting with a sermon delivered at Hopkinton, in New Hampshire, about twenty-four years since, by the Rev. Ethan Smith, minister of a Congregational society in that town. Similar discourses have, no doubt, been delivered by others in various parts of the country since that time, and sentiments of the same character with those expressed by Mr. Smith are more or less prevalent at the present day. The usual reference is made by this writer to the oppressive measures of the Episcopal Church in England, from which our ancestors are said to have fled to this "world of savage beasts and men" in order to enjoy liberty of conscience. No enlightened Christian will now, it is presumed, justify persecution for conscience' sake, from whatever quarter it may proceed, although the Puritans of the seventeenth century will hardly be considered, by impartial observers, as altogether blameless in their proceedings with respect to the mother Church, or on all occasions distinguished for "meekness of wisdom" in their controversies concerning certain rites and ceremonies on which more zeal may have been expended on both sides than the intrinsic importance of them, perhaps, required. But whatever hardships some of our forefathers may have experienced at home for their peculiar opinions on matters of Church polity and discipline, it is certain, at least, that the first settlers at Plymouth did not emigrate to America for the enjoyment of the rights of conscience, as they had previously resided for twelve years at Leyden, in Holland, with full liberty of religious worship agreeably to their own views of Christian duty. Is it unreasonable, then, to suspect that they were aiming rather at supremacy over others than toleration for themselves, especially when we consider that the Dissenters in England, after they came into power by means of a civil revolution which prostrated alike the throne and the altar, and in which they were among the principal actors, were as ready to persecute others who differed from them in religious opinions, as they were unwilling to submit to persecution themselves; and that such as sought an asylum from the arm of power in this quarter of the globe, were so far from thinking it a virtue to practise moderation towards the new sects which made their appearance in these then uncultivated regions, that they were by no means slow in endeavoring to compel a conformity with their own religious tenets and modes of worship, by the infliction of corporal pains and penalties, and in some instances of death itself? When these facts are recollected, the unfairness and absurdity of reproaching, and endeavoring to render unpopular, the Episcopalians of the present period on account of the alleged oppressions of the seventeenth century, will be sufficiently obvious. It would be much better, to advert to a homely proverb, for those who live in glass houses to be careful not to throw stones at others. It would be much better, and more consonant with the maxims of genuine Christianity, for all religious denominations rather to deplore the faults and mistakes of past ages, than to make them a subject of mutual recrimination at a period of the world when it is generally acknowledged to be as inconsistent with true policy as it is with an enlightened view of Christian duty, to employ any other methods of encountering speculative error, real or supposed, than those of argument and persuasion. It would be more just and rational to show by the light of reason, of history and Scripture, the soundness, or otherwise, of any religious system, than to preoccupy the mind by declaiming against the abuse of power in former times in attempting to enforce upon others any particular views of Christianity.

In the annual orations delivered at Plymouth on the 22d of December, the first settlers of that place are often represented as emigrating from Europe, first, to enjoy freedom of conscience, and, secondly, to establish religious liberty. Now, whatever good reasons the fathers of Plymouth might have had for crossing the Atlantic, and some of those reasons, no doubt, were very satisfactory, it seems evident that their motives were not those which have been commonly asserted, as they could not have visited this part of the world for the mere purpose of enjoying what they already possessed, as I have just remarked; nor of establishing freedom of opinion and worship, since they disclaimed toleration, and would suffer no denomination of Christians but their own to enjoy in quiet their peculiar opinions. Their views in regard to religious liberty may be expressed in a couplet of Mr. Thomas Dudley, who came over in the Arabella, and who, though an honest and upright man, is not more to be commended for his liberality of sentiment than admired for his talents as a poet:

"Let men of God, in courts and churches watch,
O'er such as do a toleration hatch."

Some further reflections, suggested by the pamphlet which has been mentioned, are reserved for a future communication. I. B.

TROY EPISCOPAL INSTITUTE.

THE next, or Fall Term of this Institution will commence on Monday, November 2. Applications for admission may be made to either of the Prudential Committee, J D. Dickinson, Stephen Ross, George Gould, Esqs., Troy; to the Principal, the Rev. W. F. Walker, at the Institute; or to J. W. Mitchell, Esq., 23 Nassau street, New York.

Troy, Oct 1, 1840—tf

YEAR OF THE CHURCH.

THE Year of the Church, hymns, and devotional verse, for the Sundays and Holy days of the Ecclesiastical Year, with brief explanations of their design and origin. By the Rev. C. M. Butler, 1 vol. 12mo.—Price 50 cents.

Nov 7. SWORDS, STANFORD & CO.

MISSES EDWARDS'
BOARDING AND DAY SCHOOL FOR YOUNG LADIES.
New Haven, Connecticut.

THE Winter term of this School will commence on Thursday, the 1st of October. Cards of terms will be furnished on application, and references given.

New Haven, Sept 24, 1840.

CHURCH ORGANS AND PARLOR ORGANS.
HENRY ERBEN, No. 172 Centre-street,
offers for sale
ELEVEN CHURCH AND PARLOR ORGANS,
varying in price from $350 to $1,000, which he will dispose of on accommodating terms. Oct 10—tf

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THE Rev. Robert Wm. Harris has for upwards of six years past received into his family a select number of pupils, of whose English, Classical and Religious Education, preparatory to their admission at college, he has taken the charge.

Three vacancies have now occurred, which he desires to fill with boys of good dispositions under the age of thirteen years.

Children intrusted to his care, are circumstanced, in most respects, as they would be at home, subjected to the supervision of their parents, and under the instruction of private tutors.

His place of residence, White Plains, Westchester Co, N. Y., a very pleasant and healthy village, is distant 27 miles from the city.

Terms—$200 per annum, inclusive of every expense of board and tuition. The French language an extra charge. Any additional information, with circulars containing references, may be obtained on application, by letter, to Mr. Harris. Oct 3—tf

R. S. H. GEORGE,

THEOLOGICAL and Sunday School Bookseller, No. 26 South Fifth street, *Philadelphia*,—Agent for The Churchman and Protestant Episcopal Sunday School Union

March 28. tf

MRS. T. L. BOORAEM informs her friends and the public, that she will give lessons on the Piano and Guitar, and in Singing, at the residence of pupils, in schools, or at the house of her father, the Rev. Dr Lyell, 77 Anthony-street, where applications may be made for her services. Sept. 5.

THOMAS D. GILLESPIE, Sexton of Christ Church, and Undertaker, furnishes every article requisite for funerals, on reasonable terms. References to almost all the Episcopal clergy of the city. No 525 Pearl-street. Orders promptly attended to.

July 9, 1840.—y

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